Moses Bar Kepha: Commentary on Myron

Texts from Christian Late Antiquity

34

Series Editor

George Anton Kiraz

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Moses Bar Kepha: Commentary on Myron

Translation and Introduction by

Baby Varghese

gorgias press
2014

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

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2014 ג

ISBN 978-1-4632-0214-9 **ISSN 1935-6846**

Library of Congress Cataloging-in-Publication Data

Moses bar Kepha, 813?-903.
[Katbínan mi'mra d-'al qúdaš múrún b-riše w-príše da-'bíd ayk d-masya l-Múša bar Ke'pa hasya d-Bét Ra'man w-Mawzal]
Moses bar Kepha : Commentary on myron / translation and introduction by Baby Varghese.
pages cm. -- (Texts from Christian late antiquity, ISSN 1935-6846 ; 34)
Includes bibliographical references and index.
ISBN 978-1-4632-0214-9
1. Chrism--Early works to 1800. 2. Moses bar Kepha, 813?-903. 3. Syrian Orthodox Church--Liturgy. 4. Syrian Orthodox Church--Doctrines. I. Varghese, Baby. II. Title. III. Title: Commentary on myron.
BX177.M674 2014
264'.0163--dc23

2014005918

Printed in the United States of America

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INTRODUCTION

Moses bar Kepha (c. 813–903) was one of the most prolific Syrian Orthodox writers. According to his biography, he wrote commentaries on the entire Bible, as well as theological treatises, festal homilies and the commentaries on the Sacraments of Baptism, Eucharist and the Consecration of Myron.[1] His commentaries on the Sacraments are invaluable sources for the study of the Syrian Orthodox liturgy, which were freely quoted by the twelfth century writer Dionysius Bar Salibi.[2] Gregorios bar 'Ebraya (1226–1286) used these works in his brief exposition of the "Mysteries of the Church," given both in *mnareth kudshe*[3] and *Zalge*.

Bar Kepha has certainly made use of the Syriac version of the *Ecclesiastical Hierarchy*, by Dionysius the Areopagite. Before him the Patriarch John I (d. 648), Jacob of Edessa (d. 708) and George, Bishop of the Arab Tribes (d. 724) wrote homilies or commentaries on the consecration of Myron. Bar Kepha might have used them as well.

The Syriac text of the *Commentary on Myron* was originally published by W. Strothmann with a German translation. The text is here translated into

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[1] For the list of his works: W. Wright, *A Short History of Syriac Literature* (London, 1894), pp. 207–211.

Ignatius Aphram I Barsoum, *The History of Syriac Literature and Sciences* (tr. Matti Moosa, Pueblo, 2000), pp. 131–133. F. Graffin, "Moise Bar Kepha," *Dictionnaire de Spiritualité* 10 (Paris, 1980), pp. 1471–73 (with bibliography). The Commentary on the Eucharist, Syriac text and English translation by R.H. Connolly and H.W.Codrington. That on the Myron: Syriac text with German trans. Werner Strothmann. On the Baptism: See R. A. Aytoun; B. Varghese.

[2] See B. Varghese (tr), *Dionysius Bar Salibi: Commentary on the Eucharist* (Moran 'Etho 10, SEERI, Kottayam, 1998). Id. *Dionysius Bar Salibi: Commentaries on Myron and Baptism* (Moran 'Etho 29, SEERII, Kottayam, 2006). (Syriac text and English translation).

[3] An English translation of the sixth base is forthcoming.

English for the first time. I express my sincere thanks to Dr. George Kiraz for accepting the text for publication.

OUTLINE OF THE CONSECRATION OF THE MYRON

We shall give the outline of the consecration of the Myron, as it is found in the *Nomocanon* of Bar Hebraeus.[4]

Maundy Thursday at the third hour, the singers are grouped in three choirs: one stands in the sanctuary, other on the Bema and the third in the Questroma.[5] The bishop puts on white robes and sits on his throne in the sanctuary. After singing a few canons, the bishop reads *Sedro*. He censes the whole nave in a procession accompanied by fans and candles. Then follows the reading of the Old Testament and the archdeacon's litany.

Then the bishop alone enters the sanctuary and mixes the balsam oil with the perfumed olive oil. Then the bishop carries the bottle of Myron in the nave in a solemn procession, accompanied by twelve priests carrying twelve censors, twelve deacons with fans and twelve sub-deacons with candles. A canopy (*qubto*) is held above the bishop's head. The archdeacon cries out: *Depart those who are to leave.* The procession returns to the sanctuary and the bishop places the bottle on the altar and covers it with a veil. Then begins the second part.

The priests, deacons and the sub-deacons stand around the altar with their censors, fans or lights. The bishop begins the service as in the anaphora. The veil over the bottle is lifted up. After the prescribed prayers, comes the Epiklesis, during which the bishop waves his hands over the bottle of the Myron. After a litany by the deacon, the bishop ascends on the Bema and exalts the bottle towards four sides. Then he blesses the people with the bottle. After the homily, the bishop returns to the sanctuary and places the bottle on the altar. The service is concluded with the deacon's litany.

A we can note, most of these elements found their place in the liturgy of the consecration of Myron by Bar Kepha's time. We can assume that his commentaries might have played an important role in the fixation of the structure of the anaphora as well as the consecration of Myron.

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[4] *Nomocanon* 3:4, pp. 31–34. This outline is identical to that of the Pontifical of Michel the Syrian. See Varghese, *Onctions,* pp. 310–27.

[5] Bema is a raised platform in the middle of the nave and *Questroma* is the part between the nave and the sanctuary. The daily offices are celebrated at the *Questroma*.

TEXT AND TRANSLATION

ﺍﻟﺘﺮﺍﺙ ﺍﻟﻌﺮﺑﻲ ﻭﺍﻟﻤﻨﻬﺞ ﺍﻟﻌﻠﻤﻲ
ﻣﻦ ﺃﺟﻞ ﻗﺮﺍﺀﺓ ﺟﺪﻳﺪﺓ ﻟﻠﻤﺼﺎﺩﺭ ﻭﺍﻟﻤﺮﺍﺟﻊ

ﻫﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﻟﻴﺴﺖ ﺩﻓﺎﻋًﺎ ﻋﻦ ﺍﻟﺘﺮﺍﺙ ﻭﻻ ﻫﺠﻮﻣًﺎ ﻋﻠﻴﻪ. ﻭﺇﻧﻤﺎ ﻫﻲ ﻣﺤﺎﻭﻟﺔ ﻟﻠﺴﺆﺍﻝ ﻋﻦ ﻃﺮﻳﻘﺔ ﺍﻟﻘﺮﺍﺀﺓ ﺍﻟﺘﻲ ﻳﻨﺒﻐﻲ ﺃﻥ ﻧﻘﺮﺃ ﺑﻬﺎ ﻣﺎ ﻭﺭﺙ ﻟﻨﺎ ﻣﻦ ﻧﺼﻮﺹ ﻭﻣﺼﻨﻔﺎﺕ. ﻭﻫﻲ ﺗﻨﻄﻠﻖ ﻣﻦ ﻗﻨﺎﻋﺔ ﺃﻥ ﺍﻟﻤﺸﻜﻠﺔ ﻟﻴﺴﺖ ﻓﻲ ﺍﻟﻨﺼﻮﺹ ﻧﻔﺴﻬﺎ ﺑﻘﺪﺭ ﻣﺎ ﻫﻲ ﻓﻲ ﺍﻟﻄﺮﻳﻘﺔ ﺍﻟﺘﻲ ﺍﻋﺘﺎﺩ ﻋﻠﻴﻬﺎ ﻗﺎﺭﺅﻫﺎ ﻭﺩﺍﺭﺳﻮﻫﺎ. ﻭﻗﺪ ﺍﺧﺘﺮﻧﺎ ﻟﻬﺬﻩ ﺍﻟﻤﻘﺎﻟﺔ ﻋﻨﻮﺍﻧًﺎ ﻳﺤﻤﻞ ﺷﻴﺌًﺎ ﻣﻦ ﺍﻟﺘﺤﺪﻱ، ﻟﻜﻦ ﻣﻘﺼﺪﻧﺎ ﻟﻴﺲ ﺍﻟﺘﺤﺪﻱ ﻟﺬﺍﺗﻪ، ﺑﻞ ﺍﻟﺘﺤﺪﻱ ﻟﻠﻄﺮﻳﻘﺔ ﺍﻟﺘﻲ ﻧﺘﻌﺎﻣﻞ ﺑﻬﺎ ﻣﻊ ﺗﺮﺍﺛﻨﺎ. ﻓﻨﺤﻦ ﻧﻘﺮﺃ ﻛﺜﻴﺮًﺍ، ﻭﻧﺤﻔﻆ ﻛﺜﻴﺮًﺍ، ﻭﻧﺸﺮﺡ ﻛﺜﻴﺮًﺍ، ﻟﻜﻦ ﻗﻠﻴﻠًﺎ ﻣﻨﺎ ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﺄﻝ ﻧﻔﺴﻪ: ﻣﺎﺫﺍ ﻧﺮﻳﺪ ﻣﻦ ﻫﺬﺍ ﺍﻟﻨﺺ ﺍﻟﻘﺪﻳﻢ؟ ﻫﻞ ﻧﺒﺤﺚ ﻋﻦ ﺍﻟﻤﻌﻨﻰ ﺍﻟﺘﺎﺭﻳﺨﻲ ﻟﻠﻨﺺ، ﺃﻡ ﻋﻦ ﺍﻟﻤﻌﻨﻰ ﺍﻟﺬﻱ ﻳﻤﻜﻦ ﺃﻥ ﻳﻨﺘﺠﻪ ﺍﻟﻨﺺ ﺍﻟﻴﻮﻡ؟ ﻭﻫﻞ ﻧﺒﺤﺚ ﻋﻦ ﻣﺎ ﻗﺎﻟﻪ ﺍﻟﻤﺆﻟﻒ ﻓﻘﻂ، ﺃﻡ ﻋﻦ ﻣﺎ ﻳﻤﻜﻦ ﺃﻥ ﻳﻘﺎﻝ ﺑﻌﺪﻩ؟ ﻫﺬﻩ ﺃﺳﺌﻠﺔ ﻟﻴﺴﺖ ﺳﻬﻠﺔ، ﻭﻟﻜﻦ ﺗﺠﺎﻫﻠﻬﺎ ﻳﺠﻌﻞ ﺍﻟﻘﺮﺍﺀﺓ ﺍﻟﻤﻨﻬﺠﻴﺔ ﺷﻜﻠًﺎ ﻣﻦ ﺃﺷﻜﺎﻝ ﺍﻟﺘﻜﺮﺍﺭ ﺍﻟﻤﻘﻨﻊ.

MOSES BAR KEPHA

COMMENTARY ON THE CONSECRATION OF MYRON

We write the homily on the Holy Myron in separate chapters, made according to the best ability of Moses Bar Kepha, bishop of Beth Raman and Mosul.

INTRODUCTION

Regarding the divine and exalted mystery, more exalted and sacred than all the mysteries that the holy Church celebrates today; it is indeed the beginning of all perfections, and in it the whole high priesthood is founded and perfected together.

It contains the type of the mysteries, which were sealed by Christ, the High Priest of our confession (Heb 5:5; 6:20), especially that of the high priesthood, and the beginning, way, middle and the end of all that are above. That is why it is the beginning of all sanctification and perfection and sealing of all the mysteries. The Godhead has handed over the high priesthood for the holy order in all perfection and it gathers and protects all the orders of priests. At the same time, in the whole company of the holy people, only to the unhidden hands of the atoning high priests has (the Godhead) conferred it.

The olive leaf that the dove brought to Noah indicates that it is through the oil that your salvation has been established (Gen 8:11). The mystery of the anointing proceeds from the olive leaf and it was given to the dove, so that it should be brought to the just Noah.

Christ and the oil, as well as the Holy Spirit and baptism, in a clear mystery, had been depicted there. It has brought the Gospel of love, and mercies and salvation, as the Holy Spirit dwelt upon Christ in (His) baptism, and the world knew that He was the Son of God. Jacob poured oil upon the stone and prefigured the Holy Church (Gen 28:18). When he fled away, he showed that the Church is a house of refuge for those who flee from sin.

اههيهه احمتيه احمه الهحه. احلى الهيا الهوهمحمهه اهوهه اسهيه
وهه. اهحمه اسمهه لحا. لهصه اهوهه اسه ها يها: لهلها
همها هيهه. اهاه لحا اسمهه همه حمهمه. اهحلي هه اهه احمه
حلحلل. الها هيلها اههى لهحه هه. هيهه هي هيه الهميه الهحه
هيه. اسمهه اسحه هيره هحمها هيه اههمه. الهلهه هه همهه
هيلي اسلل هه سمهه. هميه اتهمه اههمميتح هه سمهه. حمهي
هيه. اهيهمحيهه اههمل مههلي ايهلححه. الهوهمحمه اههمل
اهيهه حمهه اههمللها احمتا همي هه. همهي اتهه احمتا همي هي
هي هه. الهمها مه الههحلي اههمل يز. الهيه اسمهه مه حلحهي اسهمه
الههحلح مه يسلي اهتيه هه لهحه. هلهها يحمه همه لا هيهفي
سمهه اسمهه اسحه. اهلح الهلحه اسهي هيهحه هه ي لا اه سحمها اللهله
هه ايها. الهسمهمهي اسه هلحمحه لهلهيه. لهليايا يهيح الهاحمهه
اسمهه اسحه اههحه. اهحمه اسه الحمححه حيهيه سلهي هيي
الحه الحه لحلحمه سمهلحه اسمهه اسحه الحه ايها. هههه لحمهمحلحه
هاجزي هههل يقيه

Moses had formerly symbolized and indicated this oil by that which he composed. He anointed the high priest and the priests with it and sanctified (them). And with it he anointed the basin as a type of baptism (Exod 30:8). He made it from four plants, showing (thereby) that man is composed of four elements. By the mixing of (these) elements with the olive oil, he depicted a type (of the union) of Godhead with manhood.

He commanded that nobody should do like this (Exod 30:32), lest from men one might be united with Godhead, and no one should be able, except the Creator of the nature, God the Word.

With this oil, Samuel mystically anointed David (1 Sam 16:13), and the horn of unction bubbled up before him. This was a symbol of the Jordan (river) that bubbled up before the Lord in (His) baptism.[1]

The kings were anointed with this oil. It is a mystery that everyone who is anointed with the oil can reign over all passions, if he wishes.

[1] Cfr. Jacob of Serugh, *Homily on Epiphany*, 33: "Our Lord descended to the Jordan and the nature of the water stirred with joy because the one who sanctified the sources dwelt in it." Cfr. J. Kollamparampil (tr), *Jacob of Serugh*: *Select Festal Homilies*, (Bangalore, 1997), 199.

On this theme: S. Brock, "Baptismal themes" pp. 326–329.

باب فرض الوضوء [Ch. 1]

حدثنا أبو بكر: حدثنا وكيع وعبد الرحمن بن مهدي وابن أبي عدي عن سفيان عن حميد عن أنس بن مالك قال: قال رسول الله ﷺ: إذا قمتم إلى الصلاة وأنتم محدثون فتوضؤوا كما أمركم الله تعالى: من الوجوه إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين. قال أبو عبد الله: وقال بعض الناس: إذا قمتم من المضاجع. وقال بعضهم: إذا قمتم من الغائط. وقال بعضهم: إذا قمتم من الحدث. والأول أكثر. وقال بعضهم: إذا قمتم من النوم. والله أعلم بأي ذلك عنى. وقال بعضهم: إذا قمتم من الغائط والبول. وقال بعضهم: إذا قمتم من النوم والغائط والبول. والله أعلم بأي ذلك عنى.

حدثنا أبو بكر: حدثنا وكيع وعبد الرحمن بن مهدي وابن أبي عدي عن سفيان عن حميد عن أنس بن مالك قال: قال رسول الله ﷺ: إذا قمتم إلى الصلاة وأنتم محدثون فتوضؤوا كما أمركم الله تعالى: من الوجوه إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين. قال أبو عبد الله: وقال بعض الناس: إذا قمتم من المضاجع. وقال بعضهم: إذا قمتم من الغائط. وقال بعضهم: إذا قمتم من الحدث. والأول أكثر. وقال بعضهم: إذا قمتم من النوم. والله أعلم بأي ذلك عنى. وقال بعضهم: إذا قمتم من الغائط والبول. وقال بعضهم: إذا قمتم من النوم والغائط والبول. والله أعلم بأي ذلك عنى.

CHAPTER 1

Who taught the apostles to consecrate the Myron and where (were they taught)? Some people say that (it was) Our Lord Jesus in the Upper room, in which He ate the Passover with His disciples. There he taught them to do the memory of His death, with bread and wine, that is to say, the body and the blood. And there He taught them (also) to consecrate Myron, which is the sign of the union of the Godhead with the humanity, and the sign of the anointing of the Holy Spirit, that had happened to God the Word in (His) flesh in the womb (of His mother).

This is evident from the fact that, on the same day, on the same altar, the Myron is consecrated and the *Qurbana* is offered by the high priest. Similarly in the same Upper room, and in the same evening, he taught them to do the memory of His death through the *Qurbana*, and the mystery of His union and His anointing through the Myron.[2]

But others say that on the Mount of Olives, when He ascended to heaven, he taught them to make Myron. It is evident from this: He who went to the Mount of Olives brought them with Him, and there He blessed them and ordained them and perfected them as Apostles.[3]

But others say that in the Upper room, the Holy Spirit taught them to make the Myron when He dwelt upon them in the form of the tongues of fire, and there He taught the Apostles many other things also to do. This is evident from what Our Lord had said to the Apostles about the Holy Spirit: *for he will take what is mine and show it to you* (John 16:14), and *He will teach you everything* (John 14:26). Therefore, it is evident that the Holy Spirit taught them in the Upper room: *He will*, as it is said, *teach you everything* (John 14:26).

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[2] Jacob of Edessa, Myron, # 22.

[3] Cfr. Jacob of Serugh, P. Bedjan (ed), *S.Martyri qui et Sahdona quae supersunt omina*, (Paris—Leipzig, 1902), p. 816.

باب الطهارة [Ch. 2]

لا ما. الوضوء استعمال الماء. في شرعا مخصوصة بصفة الطهارة الحاصلة
الماء.
شرعا في شرعا.
الماء في الله في شرعا. الوضوء شرعا مخصوصة.
الماء في الله في شرعا. الوضوء شرعا مخصوصة.
الأمر بغير الوضوء شرعا.
الماء استعمال الوضوء الله الله في الله في الوضوء في الله: في الله
الوضوء في. الله الله في الله في الله الله الله الله الله الله الله
استعمال الله الماء في الله في الله. الأمر الوضوء
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CHAPTER 2

Heretics object and ask us: Did the Apostles consecrate the Myron or not?

We say that they did consecrate. Again they object and say: "show us where is it written that they consecrated?" We say to them four reasons:

First: Show us where is it written that the Apostles had the horn of the oil of anointing with which they anointed the baptized? You say that it has been handed over to you. Again, show us, where is it written that the Apostles consecrated the oil for baptism and that they anointed the baptized? As you do it, when your presbyter baptizes, he blesses the oil at that moment and anoints the baptized.[4]

Second: If you do not consecrate the Myron, since it is not written that the Apostles had consecrated the Myron, it is time for you to reject many (other) things that are not written, and to perform them no longer. Again, where is it written to build the churches (facing) towards the East? Where is it written to administer the baptism in a church? It is time for you to stop doing each of these things, as they are not written. But behold, you are observing these things, even though they are not written down.

[4] Apparently it is directed against the East Syrians.

הספרות העברית בעידן הדיגיטלי: מבוא ביקורתי

עורכים: יואב שלמון ורונית כהן-אבירם

הוצאת אור הנגב, תל אביב, תשפ"ה, 312 עמודים

ספר זה מבקש לשרטט מפה ראשונית של שדה חדש שנוצר בעקבות המעבר של חלק ניכר מהתרבות הכתובה לסביבות דיגיטליות. העורכים אינם מנסים להכריע אם מדובר בשבר או בהמשך, אלא מציעים לקרוא את השינוי כשילוב של שתי התנועות יחד. המבוא עצמו, שכותרתו "מהי ספרות כאשר הדף איננו עוד הגבול", הוא אולי החלק המעניין ביותר בכל הכרך, משום שהוא מודה בקשיים לפני שהוא מציע פתרונות.

הפרק הראשון, מאת דנה אלמגור-שטיין, עוסק בשאלת הזהות של הטקסט הדיגיטלי. היא טוענת שהטקסט אינו עוד יצירה סגורה אלא "אירוע קריאה" שמתרחש מחדש בכל פעם שמישהו לוחץ על המסך. הטענה מרתקת, אך לעיתים נדמה שהיא מתרחקת יותר מדי מן הקורא בפועל. כאשר היא כותבת על "רשת של משמעויות", קשה שלא לתהות אם מדובר בתיאוריה או בניסיון להלביש מילים גדולות על תופעה שעדיין לא הובנה עד תום.

לעומת זאת, הפרק השני, מאת יוסי לוי-בן עמי, מציע דיון מעשי ומפוכח יותר בשאלת הארכיון. לוי-בן עמי מראה כיצד מוסדות ספרות נאלצים לבחור בין שימור טכנולוגי לבין נגישות, ומדגים את הדילמה באמצעות מקרה בוחן מפרויקט שהוא עצמו ניהל. כאן הספר מגיע לשיא: הקורא מבין שהבעיות אינן תיאורטיות בלבד, אלא יומיומיות ודחופות. חבל שהפרק אינו ארוך יותר.

הפרק השלישי, מאת מיכל ברנשטוק, עוסק בקהילות קוראים ברשת ובשאלה כיצד הן משנות את מעמדו של המבקר. ברנשטוק מראה שהמבקר המסורתי, שהיה שומר הסף של הטעם, הפך לאחד הקולות הרבים בתוך שיח רחב, ולעיתים אף לקול החלש בו. היא מצטטת דיונים שלמים מפורומים ומקבוצות פייסבוק, ובכך נותנת לקורא תחושה של נוכחות ממשית בתוך השיח. זהו אחד הפרקים הנעימים לקריאה בספר, גם אם הניתוח שלו נשאר לעיתים שטחי.

הפרק הרביעי, מאת אורי הלפרין, עוסק בשפה עצמה: כיצד משתנה העברית כאשר היא נכתבת בהודעות קצרות, באמוג'ים ובקיצורים. הלפרין נזהר מלהשתמש בשפת הירידה המוכרת, ומציע במקום זאת לראות בשינויים הללו ניסיונות של הדוברים לשמר אינטימיות בתוך מדיום שמאיים לשטח אותה. זוהי אולי הקריאה הרעננה ביותר בכל הספר, והיא ראויה להרחבה בפני עצמה.

הפרק החמישי, מאת שרה אבן-חיים, עוסק בספרות שנכתבת ישירות לרשת, ללא מקבילה מודפסת. אבן-חיים מנתחת יצירות שבהן הקישוריות עצמה היא חלק מן הסיפור, ושואלת מה קורה כאשר קישור שבור הופך לחלק מן המשמעות. הפרק מרתק, אך הוא סובל מכך שהמחברת מניחה שהקורא מכיר את כל היצירות שהיא מזכירה, בלי להקדיש להן אפילו פסקה אחת של הקשר.

הפרק השישי והאחרון, מאת עמית רוזנבלום, עוסק בעתיד: בבינה מלאכותית, בכתיבה אוטומטית ובשאלה אם הספרות האנושית עוד תהיה רלוונטית כאשר מכונות יוכלו לייצר טקסטים מהירים ומשכנעים ממנה. רוזנבלום נוקט עמדה ברורה ומעט פסימית, וטוען שהאיום האמיתי אינו המכונה עצמה אלא הנכונות של הקוראים לוותר על הקושי. זהו פרק חשוב, אך הוא מרגיש כאילו הוא שייך לספר אחר, כזה שכבר נכתב ולא לספר הזה.

בסך הכול, ספרות עברית בעידן הדיגיטלי הוא ספר טוב, לעיתים אף טוב מאוד, אבל הוא לא ספר שלם. הוא מרגיש כמו אוסף של מאמרים שנערכו היטב, ולא כמו יצירה שנכתבה מתוך חזון אחד. חלק מן הפרקים מדברים זה עם זה, חלק אחר פשוט עומדים זה לצד זה, ולקורא נותרת המשימה לחבר את הנקודות בעצמו. אין בכך חטא חמור, אבל זו בהחלט בקשה שלא כל קורא יהיה מוכן למלא.

עם זאת, מי שמתעניין בשאלות אלה ימצא כאן חומר למחשבה ולדיון, ולעיתים גם למחלוקת. הספר ראוי לקריאה, ובמיוחד לקריאה איטית, כזו שמאפשרת לעצור ולחשוב. ◆

Third: It is evident that the Apostles consecrated the Myron, for the Apostle Jacob had said in his Epistle: *If anyone among you in affliction, let him pray. If anyone rejoices, let him call for the presbyters of the Church and they should pray over him and anoint him (with) oil in the name of the Lord. And the prayer of faith heals him who is sick; the Lord raises him and if sins have been committed, they will be forgiven to him* (Jas 5:13–15). Therefore, what is the oil, of which he said that the elders anoint the sick? What oil is it? Worldly or ordinary? Not at all! But, it is the oil of prayer. And what is this oil of prayer? (It is the oil) over which all the assembled presbyters pray when the Myron is consecrated.

Fourth: It is evident that the Apostles consecrated the Myron, because Saint Dionysius, who was the disciple of the Apostle Paul made a discourse on the Myron.[5] Therefore, if the Apostles had not consecrated the Myron, Dionysius, the disciple of Paul, would not have made a discourse on it. Then, the Apostles did consecrate the Myron. And when we consecrate the Myron, we follow their traces.

[5] I.e. Pseudo Dionysius the Areopagite. Cfr, *Ecclesiastical Hierarchy*, which was very popular among the Syrian Orthodox writers through Syriac translations.

פרק שלישי [Ch. 3]

* קוראן הוא מאמין הוא הוא
* קוראן שנקרא ביקש: קוראן נתנו ביקש. שנקראים נתנו: ביניהם

רביעי פרק [Ch. 4]

* שנקרא הוכיח הוא. שנה הוכיח קוראן הוא מוחמד הוא
לא. האמינו שני הוחמצו. מוחמד מיתר. כל שנאבו: ביניהם
שני מתוחכמו הקשתם הנכים נתנו מי כוחנו שהם הוא
: שנקרא מחוכמו הקשתם הנכים נתנו מי כוחנו שהם הוא
* נאכל מיהם קוראן האמינו פיו. נתנו את מוחמדים קוראן
הוא מי קוראן הוא שלם. מוחמד הוא הוכיח: בין שנקראו
: הנוכיח שמע בין לוחנו. לוחנו מי מה: נאכל שהם הוא
מהם קוראן הוא פיו. לוחנו מוחמד הוא הוכיח. את מקשיבו
הוא. פרק הוחמצו: מוחמד מי נתנו לכל קוראן הוא ביקש. שהם
* הוא הוכיח שנקראו בין לכל

CHAPTER 3

From which language does the word "Myron" come? We say: from the Greek and the Syriac. The Greeks call (it) "Myron" and the Syrians (also) call (it) "Myron."

CHAPTER 4

What does the name "Myron" signify in the Greek language and in the Syriac language? We say (that) in Greek, it signifies two things: fragrance and the aromatic substance. Every (kind of) oil that is composed of different aromatic plants is called Myron by the Greeks. They name the aromatic substances also as "Myron."

But in Syriac, it signifies death, because the word "Myron" has been derived etymologically from "myrrh." "Myrrh" is used for the dead, who are embalmed with it. And (therefore), myrrh signifies death, and the name "Myron" is derived from it. Therefore, for the Greeks, the word "Myron" signifies fragrance, and for us, the Syrians "death."

الصدق والكذب [Ch. 5]

* وفاء صفحة فإن وفاء صدق
نص نفا. وفاء لعبة سوئ. نعا إسلام بنه لعبة : ضعفا
ما له كلمة. له سمعت نفي لعوة سمه لحد حلة الخطر
به: حاز وصدر عه فإنه لحد ح. وصدت كصمة لعفو عوالا
ع لحملة الحلوة لسكصمة صفوة صكصمة لحل له
* صفحة وصلا له لحل ص. لعبة سوئ وصلا: لحمد
فإه لعبه. وفاء فإن لحك سمعت ص وفاة: ضعفا ع عم
حاز عه.
الشعب الشعب الصلا حاز فإلا لحلة نفا ص عه ص له
لحد لعفو صفحة وفاة. لصه الجة لعوزة عه سمعت
الختم. صفحة صفحة وفاة صحوة ص عه: ع الفا
ضعلة له. فإلا قفلة عفوة سمعت ص لله الستا
* وفاء لحك سمعت وفاة عبة. الجا الجا لحك به لعا

CHAPTER 5

What does Myron signify, represent or typify? We say: Saint Severios says that it signifies the Holy Spirit.[6] In fact thus he said in (his) letter to the Christ-loving John the Roman: "Therefore the Arians, who were excommunicated, voluntarily come back to the truth, are perfected with this seal, and we indicate that the gift that has been received from baptism is perfected: that is the Holy Spirit. This seal is his type."

But we say that the Myron symbolizes and indicates the divine Christ. This is known from two things. First, from what the book *Sirat Sirin* or the Song of Songs has said to Christ through the person of the Church *Your name is the Myron poured out* (1:3).[7]

Second, by the composition, concealment and preparation of Myron, and by many other things that it has, it indicates, typifies and symbolizes Christ, as we are going to show one by one, by (the help of) God.

[6] Cfr. S. Brock, *Severus' Letter.*

[7] Cfr. John I, Myron # 8; Jacob of Edessa, Myron # 12.

פרשת בחוקותי [Ch. 6]

* בחוקותי תלכו ואת מצותי תשמרו ועשיתם אותם
אלו מצות שתהיו עמלין בתורה.
ושמרתם לעשותם ואומר בהר סיני. מה להלן מצות כללות ופרטות
אף כאן מצות כללות ופרטות. ואומר אם בחוקותי תלכו. אי אתה
יודע מהו אם בחוקותי תלכו ת"ל ואת מצותי תשמרו ועשיתם אותם
* ושמרתם לעשותם הואיל ונאמר כאן ונאמר להלן מה להלן
מצות. בהר אף כאן בהר. מה להלן מצות פרטות מצות כללות אף כאן
מצות כללות ופרטות. אמר רבי יוסי בן חלפתא: מעשה בתלמיד
אחד שהיה עומד לפני רבי עקיבא ושנה את כל הפרשה כולה
בפעם אחת. אמר לו: ראוי אתה שתהא תורה משתכחת מישראל
על ידך. מה עשה אותו תלמיד? נטל את כל התורה כולה ושנה
לפניו. אמר לו: ראוי אתה שתהא תורה משתכחת מישראל
על ידך:

CHAPTER 6

For how many reasons is the Word of God named Myron? We say that for seven reasons.

First: Because of his fragrance. In the Greek language also, it indicates fragrance. As the Myron naturally possesses fragrance, God the Word also possesses naturally the fragrance of holiness.

Second: From its emptying out, concealment and reputation. For example: when the Myron is put in a bottle, and its opening is closed and covered, it is not known and revealed, as it does not give out fragrance. When the bottle is opened and poured in to another bottle, it is known from the fragrance that it gives out. Similarly was God the Word also. When He was in the bosom of his Father, He was hidden and veiled. But when he was poured out into the Virgin, it was known that He is God incarnate, as it is written: *Your name is the Myron poured out* (Song 1:3) and as the Apostles had said: *He emptied Himself and received the death of a servant* (Phil 2:7).

Third: On account of the two anointings that He received for us. The first one, when God the Word was anointed in the flesh by the Holy Spirit in the womb of the Virgin, as the angel said to her: *The Holy Spirit will come, and the power of the Most High will overshadow upon you* (Luke 1:35). The second one, when He anointed his humanity with his divinity, that is when He united and sanctified His humanity with His divinity.

ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ
ٻڌو. جو هڪ انگ ٻڌو. جو سڀ انگن کان وڏو : جي جواڻ

Fourth: Because many live by it (= Myron) and many die with it. For example, when the Myron is rubbed on the wings of a dove, it gives fragrance and attracts other doves to it because of the fragrance. But, when it is rubbed on the nostril of unclean vultures, they die.[8] Similarly, the saints who believe in God the Word, live in Him and are saved. But the wicked who had renounced him die and perish, as said Simon, who was under an oath: *Behold he has been appointed for the Fall and rise of many in Israel* (Luke 2:4), and as God the Father said about him through the prophet: *Behold, I establish in Zion a Stumbling stone*, etc. (Isa 8:14; Rom 9:33).

Fifth: Because of those anointings with Myron that He received when He was anointed several times by women.

Sixth: Because of the fragrance that he received on the cross. For example, when the Balsam wood is gathered, crushed and squeezed, it produces this fragrant oil. Similarly, when Christ was pierced with the lance on the cross, He produced the fragrance of his divinity. And thus blood and water flowed from Him.

Seventh: Because of the death that He took upon himself, and died for us in the flesh. Moreover, in the Syriac language Myron indicates death, as the Apostle Paul said: *Christ died for our sins* (Rom 5:8) and *God tasted death for everyone* (Heb 2:9).

[8] Probably based on Gregory of Nyssa's Commentary on *the Song of Songs*, 3, PG 44, 825. Eng. Tr. H. Musurillo, *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*, (New York, 1979), p. 165.

الفصل السابع [Ch. 7]

الوصية لغة هي التقدم إلى الغير بما يعود نفعه للموصي أو للغير
والوصية شرعا
هي تمليك مضاف لما بعد الموت على وجه التبرع . فخرج بقوله
تمليك المضاف إلى ما بعد الموت : ما لو أسر الملك لشخص
وقال أعطوه . أعط فلانا . فإنه لا يعد وصية . لأن الموصي
لم يضف . وخرج بقوله على وجه التبرع ما يكون على وجه
العوض . كما لو باع أو أجر . فإنه لا يعد وصية . لأن
الموصي لم يقصد التبرع . وخرج بقوله يعود نفعه للغير
ما لو أوصى بإعتاق عبده . فإنه لا يعد وصية . لأن نفع
العتق يعود للعبد نفسه . وليس للغير . وخرج بقوله بعد
الموت ما لو قال : أعط فلانا ألفا في حياتي . فإنه لا يعد
وصية . لأن الموصي لم يقصد الإعطاء بعد الموت . وخرج
بقوله على وجه التبرع ما لو أوصى لشخص بما عليه من
دين . فإنه لا يعد وصية . لأن الموصي لم يقصد التبرع .
وإنما قصد قضاء الدين . وخرج بقوله تمليك مضاف ما لو
أوصى بإعتاق عبده . فإنه لا يعد وصية . لأن الموصي لم
يضف التمليك . وإنما أضاف العتق . وخرج بقوله لما بعد
الموت ما لو أوصى بإعتاق عبده في حياته . فإنه لا يعد
وصية . لأن الموصي لم يضف العتق . وإنما أضاف التمليك .

CHAPTER 7

Why is the Myron composed from two oils (namely) Balsam oil and the olive oil? We say: for three reasons, (Myron) indicates, in its composition, the union of God the Word with the flesh.[9]

First, the Balsam oil indicates His divinity, and the olive oil his humanity. For example, the Balsam does not need to receive fragrance from other oils, as it naturally possesses fragrance and it imparts fragrance to other oils. So God the Word does not need to receive holiness from others, and he gives (holiness) to others, (so that they might) become holy. Similarly, the olive oil, which (possesses) many helps, give them to those who are anointed with it. Thus the flesh of God the Word also grants various helps to the human race: it cleanses the lepers, opens (the eyes of) the blind, raises the dead, (as) He stretched out his hands and touched the paralytic and said to him: *I want to be purified* (cfr. Matt 8:3). And He smeared mud on the eyes of the blind and opened them (John 9:6). He took the daughter of Jairus (by hand) and said to her: *Rise* (Mark 5:41). And He did other (miracles as well), as the prophet Isaiah said: *He bore our sicknesses and took our diseases* (Isa 53:4; Matt 8:17).

Again the flesh of God the Word grants us other helps, when we eat him and He mixes Himself with our members, He absolves our sins and makes us members of Christ, who is our head.

[9] Cfr. Dionysius the Areopagite, *HE*. IV iii, 4; George, *Commentary*, p. 22; George, *Homily*, line 325–26. Antony of Tagrit, *Myron*, BL. Add 14726, fol. 82r–v.

ܐܡܪ ܠܗ ܐܢ ܠܐ ܡܫܬܟܚ ܠܘܬ ܐܚܝܗ ܐܘ ܐܚܬܗ ܐܘ ܐܒܘܗ ܐܘ ܐܡܗ: ܘܐ ܒܐܓܘ
ܕ ܐܡܪ. ܐܠܐ ܐܢ ܐܚܝܗ ܗܘ ܕܡܬܚܟܡ ܐܚܝܗ ܕ ܬܪܝܢ ܐܚܕ ܬܪܝܢ
ܐܠܗܝܐ ܕ ܬܪܝܢ. ܐܚܕ ܐܚܝܗ ܐܚܪ ܐܢ ܐܡܪ ܠܐ ܡܫܬܟܚ ܐܚܝܗ
ܐܡܪ ܗܘ.
ܐܠܐ ܐܢ ܟܕ ܐܚܝܗ ܗܘ. ܐܚܪ ܐܚܝܗ ܐܘ ܐܚܬܗ ܐܘ ܐܒܘܗ ܐܘ ܐܡܗ:
ܐܢ ܐܚܝܗ ܐܚܪ ܗܘ ܐܡܪ ܐܦ. ܐܠܐ ܐܢ ܐܚܝܗ ܕ ܐܡܪ

ܐܬܬܝ ܡܠܐ [Ch. 8]

ܐ ܐܬܝ ܗܘ ܕܟ ܬܪܝܢ ܒܬܪ ܒܟܪ ܗܘ ܐܡ ܠܐ ܐܡܪ
ܬܪܝܢ ܒܬ ܒܝܬ ܗܘ ܠܐ ܐ ܘ ܒܬ ܒܝܬ ܒܝܬ ܗܘ: ܐܦ
ܐܡܪ ܐܡܪ ܐܡܪ ܠܐ ܒܬ ܒܝܬ ܒܝܬ ܐ ܐܡܪ ܐܡܪ ܐܡܪ
ܐܡܪ. ܐܡܪ ܐܡܪ ܐܡܪ ܐ ܐ ܐ

Second: this oil of Myron is of one nature and one composite hypostasis, composed of Balsam oil and the olive oil. So Christ is of one nature and one composite hypostasis, composed of divinity and humanity.[10]

Third: As this Balsam oil has been brought from Egypt, so God the Word also. (For) the prophet says: *From Egypt, I have called my son* (Hos 11:1; cfr. Matt 2:15).

CHAPTER 8

Why is it composed from these two oils and not from others? We say: From two oils, because He was composed from two natures and He perfected one hypostasis and one nature. "From two oils," signifies the divinity and the humanity. Oil is poured out upon the oil of divinity. It was poured out itself upon the humanity. The hidden oil of Balsam shows that the divinity is hidden, and the visible oil of olive indicates that the humanity is visible. It is composed as one, so that the fragrance of Balsam prevails in it.

[10] This expression of the classical non-Chalcedonian Christology was first used by Cyril of Alexandria and later by Severus of Antioch (d. 536), and Philoxenus of Mabbugh (d. 523). It does not minimize the humanity of Christ as it is often misunderstood by the Chalcedonians, but rather underscores the unity of the two natures in Christ.

ﺍﻟﺒﺎﺏ ﺍﻟﺘﺎﺳﻊ [Ch. 9]

ﻫﻮ ﺍﻟﻤﺘﻔﺮﺩ ﺑﺎﻟﺘﻮﺣﻴﺪ.
ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻗُﻞْ ﻫُﻮَ ﺍﻟﻠَّﻪُ ﺃَﺣَﺪٌ ۝ ﺍﻟﻠَّﻪُ ﺍﻟﺼَّﻤَﺪُ﴾ ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻭَﻟَﻢْ ﻳَﻜُﻦ ﻟَّﻪُ ﻛُﻔُﻮًﺍ ﺃَﺣَﺪٌ﴾ ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻫَﻞْ ﺗَﻌْﻠَﻢُ ﻟَﻪُ ﺳَﻤِﻴًّﺎ﴾ ﺃﻱ ﻫﻞ ﺗﻌﻠﻢ ﺃﺣﺪًﺍ ﺳﻤﻲ ﺑﺎﻟﺮﺣﻤﻦ ﻏﻴﺮﻩ ۞

ﺍﻟﺒﺎﺏ ﺍﻟﻌﺎﺷﺮ [Ch. 10]

ﻫﻮ ﻗﻮﻟﻪ ﻟﻤﺎ ﺳﺄﻟﻪ ﻣﻮﺳﻰ ﺃﻥ ﻳﺮﻳﻪ. ﻫﻮ ﺗﻌﺎﻟﻰ ﻣﺨﺎﻃﺒًﺎ ﻟﻤﻮﺳﻰ ﻭﻫﺎﺭﻭﻥ
۞ ﻭﻣﻨﺘﻬﻰ
ﺍﻟﻨﺎﺱ ﻗﺎﺋﻞ ﻭﻫﻮ: ﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ:
ﻟﻤﺎ ﻛﻠﻢ ﻣﻮﺳﻰ ﻭﻫﺎﺭﻭﻥ ﻭﻫﻮ ﺍﻟﺬﻱ ﺍﺳﺘﺨﻠﻔﻪ ﻭﻫﻮ: ﺃﻱ ﻟﻤﺎ ﻛﻠﻢ ﻣﻮﺳﻰ ﻭﻫﺎﺭﻭﻥ ﻭﻫﻮ ﺍﻟﺬﻱ ﺍﺳﺘﺨﻠﻔﻪ ﻫﻮ ﻭﻫﺎﺭﻭﻥ. ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻗَﺎﻝَ ﺭَﺏِّ ﺃَﺭِﻧِﻲٓ ﺃَﻧﻈُﺮْ ﺇِﻟَﻴْﻚَ﴾ ﺃﻱ ﺃﻋﻄﻨﻲ ﻣﺎ ﺃﺳﺄﻟﻚ ﺇﻋﻄﺎءﻩ ﻭﻫﻮ ﺍﻟﺮﺅﻳﺔ ۞
ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻗَﺎﻝَ ﻟَﻦ ﺗَﺮَﻯٰﻨِﻲ﴾ ﺃﻱ ﻟﻦ ﺗﺮﺍﻧﻲ ﻓﻲ ﺍﻟﺪﻧﻴﺎ. ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻭَﻟَٰﻜِﻦِ ٱﻧﻈُﺮْ ﺇِﻟَﻰ ٱﻟْﺠَﺒَﻞِ﴾ ﺃﻱ ﻟﻜﻦ ﺍﻧﻈﺮ ﺇﻟﻰ ﺍﻟﺠﺒﻞ ﻭﻫﻮ ﺃﻗﻮﻯ ﻣﻨﻚ ﻓﺈﻥ ﺛﺒﺖ ﻟﻤﺎ ﻳﺮﺍﻙ ﻓﺴﻮﻑ ﺗﺮﺍﻧﻲ ۞

CHAPTER 9

Why does the high priest mix (*lit: compose*) it? We say: Because the high priest stands in the place of God, as we will show with (the help of) God. As the high priests mix it, so God the Word Himself united with the animated flesh.

CHAPTER 10

Why does he prepare it alone, when no other clergy is with him? We say, because of two reasons.

First: Because God the Word alone is the Only begotten Son of the Father, and there is no other son with Him, as said John the Evangelist: *The Only begotten Son*, who *is in the bosom of the Father, has told us* (John 1:18).

Second: Because He alone, and His Father and his Holy Spirit, knows how He was united with the flesh, and not any one of the outsiders.

تفسير سورة طه [Ch. 11]

* فأوحى الله تعالى الكليم وأخوه هارون عليهما السلام :
أن ألقيا عصاكما : تفسيره
أن موسى وهارون لما وصلا إلى فرعون وقومه. أخبرهما الله أنه
سيكون لهما ولقومهما الغلبة عليهم. وأنه سيهلك فرعون وقومه
ويورثهما أرضهم وديارهم. وأموالهم وأبناءهم. فقال لهما ربهما
تعالى ذكره : لا تخافا فرعون وقومه. ولا تهابا أمرهم * وأقيما
* عصاكما من أيديكما. فإنها تلقف ما يأفكون.

تفسير سورة طه [Ch. 12]

* فلما ألقيا عصاهما من أيديهما عليهما السلام :
فصارت حية.
فلما ألقيا موسى وهارون عصاهما فصارت حية عظيمة :
أي. لها لحيان. فابتلعت جميع ما صنعه السحرة من حبالهم
وعصيهم. ثم أخذها موسى بيده * كما كانت قبل أن تصير حية
فصارت عصا كما كانت. فلما رأى السحرة ما صنع موسى
قالوا : لو كان هذا سحرا لما ابتلعت سحرنا. ولكن هذا أمر
من السماء. فآمنوا بالله تعالى وبما جاء به موسى وهارون
عليهما السلام. فلما رأى فرعون ما صنعت السحرة : قال
لهم : آمنتم لموسى وهارون قبل أن آذن لكم. إنه لكبيركم
الذي علمكم السحر. فلأقطعن أيديكم وأرجلكم من خلاف
* ولأصلبنكم في جذوع النخل.

CHAPTER 11

Why is it prepared secretly in a special place? We say: Because of two reasons.

First: Because this place indicates the proper thought of the Father, Son and the Holy Spirit, in which the mystery of the emptying out of God the Word and His incarnation were hidden.

Second: Because this place indicates the Virgin Mary, in whom God the Word was united with flesh (taken) from her.

CHAPTER 12

Why is it veiled and hidden? We say: Because of three reasons.

First: The divinity of God the Word is indicated through it. As the Myron is veiled, the divinity of the Word is concealed from all the outsiders, whether angels or men, (who) cannot comprehend it.

Second: Again it indicates the concealment of the Word in a different way. For example, as this Myron is here veiled, the divinity of the Word had been veiled in His flesh when He came into the world.

Third: The concealment of the Myron (indicates) the life of the saints, for the saints conceal it without manifesting to men, as Christ said: *My left hand shall not know what my right hand does* (Matt 6:3).

ܡܫܠ ܒܝܫܐ [Ch. 13]

ܐܡܪ ܠܗ ܐܠܘܗ ܕܟܠ ܡܕܡ ܕܐܢ ܐܝܬ ܒܟ ܐܢ ܐܫܡܥ ܐܢ ܐܡܠܠ ܐܦ ܐܢܐ ܐܡܠܠ ܠܫܕܝ ܘܐܢ ܐܟܚ ܠܗ ܐܢ ܐܫܬܟܚ ܠܟ ܒܐ

CHAPTER 13

Why does the Myron leave from the sanctuary and go around the nave and return to the same sanctuary?[11]

We say: Because, by this, it indicates God the Word who became incarnate.

The sanctuary represents the heaven and the nave the world. In the same way as the Myron leaves the sanctuary and goes around the nave and returns to the sanctuary, God the Word left heaven, came to the world, became incarnate and (became) man, and fulfilled the economy and returned and ascended to heaven to the place from where He descended, as He said: *Nobody has ascended to heaven, except Him who has descended from heaven, the Son of Man, who is in heaven* (John 3:13). Again, *I proceeded from the Father and came to the world* (John 16:28), and again, *I go to my Father* (John 14:12).

CHAPTER 14

Why is it revealed and consecrated in the middle of the church?[12] We say:

Because, when God the Word was incarnated, He accomplished the salvation in the middle of the land of promise, as David had said: *I will glorify you in the middle of the church.*[13]

[11] Procession is an important ceremony of the consecration of the Myron, probably modeled on the offertory procession of the Pre-anaphora.

[12] That is on the bema, if there is one in the nave.

[13] Ps 22:23 (LXX).

في الصلاة [Ch. 15]

فيمن يدخل المسجد الجمعة والإمام في الصلاة هل يسلم عليه أم لا
في الرجل يدخل المسجد والإمام يصلي المكتوبة أو يصلي التطوع
المسجد الحرام أو يدخل المسجد الذي هو في الصلاة
* المسجد الجامع المجتمعة يصلي
الذي . حتى يأتي إلى المصطفى في ليلة أو إلى الإمام . ينتظره
أحد في المسجد الجمعة في المجتمعة أيضا . في المسجد
المجتمع في يوم. المجتمعة المسلمة: في المسجد المكتوبة
في الأوقات بعد. صلاة المسلم في الجنة . فقط صلاة
أن نبدأ في صلاة. المجتمع أم المكتوبة أفضل. يوم أيضا
الصلاة فقط. المسلم أم المسلمة. الجنة أم الجمعة كما أن
المكتوبة الذي نبدأ. المجتمع يدخل يوم في المسلم.
المسلمة صلاة الجميع الإمام. المسلم الجنة الجامع.
سمع إذا أن. الصلاة في صلاة المكتوبة. المسجد صلاة
يوم. مسلمة في الله: الله في الذي لم ما. المجتمعة
يوم في جماعة . المجتمعة مقعد الجنة وإذا إذا الجنة
الجنة الجنة مجتمع. صلاة ما. المجتمع الله هذه الجنة.
* صلاة

CHAPTER 15

When the procession leaves the East, why does it move first to the north and then (to the West) and finally to the South? When it leaves the East, is it possible to proceed to the South, then to the West and finally to the North?

We say, it also represents Christ. For example, the eastern quarter is luminous, western is dark, northern is high and exalted and the southern is humble and deep. East and the North typify His divinity; West and the South His humanity. His divinity is luminous like the East and high and exalted like the North. His humanity is co-natural to ours, (that is) dark like the West, and humble like the South. Therefore (the procession) leaves first from the East and moves to the North, which is high and exalted, and then to the West and (finally) to the South, because His eternal divinity is anterior to his temporal humanity. And by nature, His divinity is exalted than his humanity, as John the Baptist said: *He who came from above, is above every one* (John 3:31). And David the singer said: *Sing to the Lord, who rides in the heavens* (Ps 68:34). And again: *From the East he gave his voice, a mighty sound* (Ps 68:5). This is his divinity, *and glorify him, who rides to the West* (Ps 68:5), that is his humanity.

في العلاج [Ch. 16]

* ثم الأصل في معالجة المريض أن ينظر إلى العلة ثم إلى السبب. ثم الأصل في العلة أن يعالجها بضدها : ليزيل الحر بالبرد والبرد بالحر. ثم الأغلب فيما يرد عليه الطب أن يكون مركبا. فالحار الحقيقي لا يعالج بالبارد الحقيقي. وكذا الرطب لا يعالج باليابس. وإنما يعالج بما يقرب منه في الكيفية. ويتدرج في ذلك على حسب ما يقتضيه الحال. ثم الأدوية المفردة تعالج بالمركبة. والمركبة بالمفردة. ثم الأغذية تعالج بالأدوية. والأدوية بالأغذية. ثم الأغذية تعالج بالأغذية. والأدوية بالأدوية. ثم الأغذية والأدوية تعالج بالتدبير. ثم التدبير يعالج بالأغذية والأدوية. ثم الكل يعالج بالعمل. ثم العمل يعالج بالكل. ثم الأغذية والأدوية والتدبير والعمل تعالج بالعلاج الإلهي. وهو الدعاء والتضرع إلى الله تعالى. ثم الأصل في الأغذية أن تكون معتدلة. فإن الأغذية المعتدلة تحفظ الصحة. وتحفظ الموجود. وتولد المحمود. والأغذية المتطرفة تولد الأمراض. وتحفظ الموجود منها. ثم الأغذية المتطرفة تنقسم إلى ما يكون طرفا في الكيفية. وإلى ما يكون طرفا في الكمية. وإلى ما يكون طرفا فيهما. ثم الأغذية المتطرفة في الكيفية تنقسم إلى ما يكون طرفا في الحرارة. وإلى ما يكون طرفا في البرودة. وإلى ما يكون طرفا في الرطوبة. وإلى ما يكون طرفا في اليبوسة. ثم الأغذية المتطرفة في الكمية تنقسم إلى ما يكون طرفا في الزيادة. وإلى ما يكون طرفا في النقصان. ثم الأغذية المتطرفة فيهما تنقسم إلى ما يكون طرفا في الحرارة واليبوسة. وإلى ما يكون طرفا في البرودة واليبوسة. وإلى ما يكون طرفا في الحرارة والرطوبة. وإلى ما يكون طرفا في البرودة والرطوبة *

CHAPTER 16

Why does (the procession) begin from the sanctuary, which is the bridal chamber? We say: It leaves the sanctuary like a bridegroom from the bridal chamber. David exults before him with his songs, more than a dancer before the ark of the covenant (cfr. 2 Sam 6:14). Therefore he said: *You have anointed my head with oil* (Ps 23:5). And you have moistened me with perfumed oil. First it moves to the North, for, in the beginning, the Accuser, who blows from the North shall be hindered and driven out. It comes to the West and teaches us to flee from Satan, whose light goes down through his pride. And it comes to the South, to the low and deep, hot and the dry (region), symbolizing the human (natures) that incline downward, so as to teach us that we shall ascend and be elevated from the earthly things and the Abyss, and we shall be saved from the heat, that is from the inflaming in the sins, and we shall turn from the dryness of fruits, that is from the lack of good works, and we shall be raised from the human, carnal and the material to the spiritual, heavenly and the divine things.

It comes again to the holy of holies, or the luminous and glorious sanctuary, teaching us that he who is luminous in his way of life comes to the Father, Son and the Holy Spirit and they make (their) dwelling with him (John 14:23).

باب الصلاة [Ch. 17]

* حدثنا محمد بن عبد الله بن نمير
وأبو كريب: قالا حدثنا وكيع عن الأعمش عن أبي سفيان عن جابر
قال: قال رسول الله ﷺ: بين الرجل وبين الشرك ترك الصلاة.
وحدثنا أبو بكر بن أبي شيبة. حدثنا أبو معاوية عن الأعمش
بهذا الإسناد. مثله غير أنه قال: ترك الصلاة.
وحدثنا محمد بن عبد الله بن نمير. حدثنا أبي وأبو معاوية
عن الأعمش بهذا الإسناد. مثل رواية وكيع.
وحدثنا أبو بكر بن أبي شيبة. حدثنا عبد الله بن نمير
وأبو معاوية عن الأعمش بهذا الإسناد. مثل رواية وكيع.

باب الصلاة [Ch. 18]

* حدثنا محمد بن عبد الله بن نمير: قال حدثنا عبد الله بن إدريس
عن أبيه: قال سمعت عبد الله بن محمد بن عقيل يحدث
عن جابر بن عبد الله: قال سمعت رسول الله ﷺ يقول:
إن بين الرجل وبين الشرك والكفر ترك الصلاة.
* حدثنا أبو كريب حدثنا أبو معاوية عن الأعمش

CHAPTER 17

What do the deacons represent with their fans? We say: The deacons represent the Seraphim who surround God the Word, and the fans their six wings.[14] With two of them, they cover their faces, that is, from his divinity. With two, they cover their feet, that is, from his humanity, as one says: "They do not investigate his divinity, nor search his humanity." And with two they flew, that is, they gain medial knowledge regarding Him, for they know Him, *the mediator between God and men* (1 Tim 2:5), as the divine Apostle Paul had said.

CHAPTER 18

What do the priests represent, their censors and their incense?

We say: The priests represent the Apostles.[15] As Christ had told them: *If you forgive the sins of anybody, they will be forgiven; if you retain to anybody, they are retained* (John 20:23).

The censors (represent) the preaching of the Gospel and the incenses of their censors the fragrance of the faith with which the Gospel is filled, and breathed in the four quarters. That is the confession of the Father, Son and the Holy Spirit, as Christ had said: *Go and make disciples of and baptize the nations, in the name of the Father, Son and the Holy Spirit* (Matt 28:20).

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[14] This refers to the Twelve deacons who carry twelve fans. See below ch. 22; Jacob of Edessa, *Myron*, 15.

[15] Twelve priests carry twelve censors. See below ch. 22; Jacob of Edessa, *Myron*, 17.

في الصلاة [Ch. 19]

* الصلاة على الجنازة واجبة على الكفاية: فإذا قام بها بعض الناس سقط الفرض عن الباقين، وإن لم يقم بها أحد أثم الناس كلهم. والصلاة على الجنازة أن يكبر الإمام ويقوم بعد التكبيرة الأولى فيقرأ الفاتحة سرًا، ثم يكبر الثانية ويصلي على النبي ﷺ، ثم يكبر الثالثة ويدعو للميت، ثم يكبر الرابعة ويسلم. ويقوم من خلفه على هذه الصفة. ولا يقرأ المأموم خلف الإمام في شيء من الصلوات الجهرية ولا السرية. ولا يصلي على الجنازة في وقت نهي. *

في الصلاة [Ch. 20]

الصلاة على الميت واجبة على الكفاية: فإذا قام بها بعض الناس سقط الفرض عن الباقين. والصلاة على الميت أن يكبر الإمام ويقوم بعد التكبيرة الأولى فيقرأ الفاتحة سرًا، ثم يكبر الثانية ويصلي على النبي ﷺ، ثم يكبر الثالثة ويدعو للميت، ثم يكبر الرابعة ويسلم. ولا يقرأ المأموم خلف الإمام في شيء من الصلوات الجهرية ولا السرية. ولا يصلي على الجنازة في وقت نهي. *

CHAPTER 19

What do the sub-deacons and their lamps represent?[16] We say: the sub-deacons typify the prophets, and their lamps the luminous and divine revelations that came to them. As the Apostle had said, *Every good gift and every perfect grace comes from above, from the Father of lights* (Jas 1:17).

And again their lamps represent the light of the knowledge of God which is in the Law and the prophets, as said Moses to the sons of Israel: the Lord, your God, is one Lord (Deut 6:4). And when Christ came, He said, *I am the light of the world* (John 8:12).

CHAPTER 20

Why do the deacons stand nearer (*lit: surround*) the Myron than the priests, though the priests are more elevated in ranks than the deacons? Why do the sub-deacons go first before the priests, though the sub-deacons are inferior to the priests?

We say: Because the deacons are in the place of the Seraphim.[17] But the priests are in the place of the Apostles. Then regarding the sub-deacons, who go before the priests: This is because the sub-deacons are in the place of (the prophets and the priests in the place of) the Apostles, and the prophets precede the Apostles in time.

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[16] Probably 12 sub-deacons carried twelve lamps (or candles). See below, ch. 22; Jacob of Edessa, *Myron*, 18.

[17] Cfr. George, *Commentary*, p. 23; Jacob of Edessa, *Myron*, 15.

ﺑﺎﺏ ﺍﻟﺼﻼﺓ [Ch. 21]

ﻭﻣﻦ ﺍﻟﺴﻨﺔ ﺃﻥ ﻳﺼﻠﻲ ﺍﻟﻤﺼﻠﻲ ﺇﺫﺍ ﺩﺧﻞ ﺍﻟﻤﺴﺠﺪ ﺭﻛﻌﺘﻴﻦ ﻗﺒﻞ ﺃﻥ ﻳﺠﻠﺲ ۞
ﻭﻳﺴﺘﺤﺐ ﻟﻠﻤﺼﻠﻲ ﺇﺫﺍ ﺩﺧﻞ ﺍﻟﻤﺴﺠﺪ ﻭﻭﺟﺪ ﺍﻹﻣﺎﻡ ﻳﺼﻠﻲ : ﺃﻥ ﻳﺼﻠﻲ ﻣﻌﻪ ﻭﻟﻮ ﺻﻠﻰ ﺻﻼﺓ ﻛﺜﻴﺮﺓ ﻓﻲ ﻭﻗﺖ ﻭﺍﺣﺪ ﻭﻳﺴﺘﺤﺐ ﻟﻠﻤﺼﻠﻲ ﺇﺫﺍ ﺩﺧﻞ ﺍﻟﻤﺴﺠﺪ ﻭﻭﺟﺪ ﺍﻹﻣﺎﻡ ﻳﺼﻠﻲ ﺃﻥ ﻳﺼﻠﻲ ﻣﻌﻪ ﻭﻟﻮ ﺻﻠﻰ ﺻﻼﺓ ﻛﺜﻴﺮﺓ ﻓﻲ ﻭﻗﺖ ﻭﺍﺣﺪ ۞

ﺑﺎﺏ ﺍﻟﺼﻼﺓ [Ch. 22]

۞ ﻭﻳﺠﺐ ﻋﻠﻰ ﺍﻟﻤﺮﺃﺓ ﺃﻥ ﺗﺴﺘﺮ ﺟﻤﻴﻊ ﺑﺪﻧﻬﺎ ﻓﻲ ﺍﻟﺼﻼﺓ ﺇﻻ ﻭﺟﻬﻬﺎ ﻭﻛﻔﻴﻬﺎ ۞ ﻭﻳﺴﺘﺤﺐ ﻟﻬﺎ ﺃﻥ ﺗﺴﺪﻝ ﺛﻮﺑﻬﺎ ﻓﻲ ﺍﻟﺴﺠﻮﺩ ﻭﻳﺠﺐ ﻋﻠﻰ ﺍﻟﺮﺟﻞ ﺃﻥ ﻳﺠﺘﻨﺐ ﻣﺎ ﻳﺸﻐﻠﻪ ﻓﻲ ﺻﻼﺗﻪ ﻣﻦ ﺍﻟﺘﺜﺎﺅﺏ ﻭﻏﻴﺮﻩ ﻭﻳﻜﺮﻩ ﻟﻪ ﺍﻟﺘﺜﺎﺅﺏ ﻭﻫﻮ ﺃﻥ ﻳﺤﺮﻙ ﺃﻋﻀﺎﺀﻩ ﻣﻦ ﻏﻴﺮ ﺣﺎﺟﺔ ﻭﻳﻜﺮﻩ ﻟﻪ ﻓﺮﻗﻌﺔ ﺍﻟﺸﻴﻄﺎﻥ ﻭﻫﻲ ﺃﻥ ﻳﺠﻠﺲ ﻋﻠﻰ ﻋﻘﺒﻴﻪ ﻭﻳﻨﺼﺐ ﻗﺪﻣﻴﻪ ۞

CHAPTER 21

Why do the priests, deacons and the sub-deacons stand nearer to the Myron than the whole people? We say: Because Seraphim, Apostles and the prophets stand nearer and are accustomed to Christ, more than the whole assembly of believers.

For the Seraphim glorify God the Word with their wings. And the Apostles were the heralds and the preachers of his Gospel. And the prophets predicted the coming of Christ to the world. The Gospel was preached to the nations and they were the hearers.

CHAPTER 22

What does the number "twelve" signify, whether fans or censors?

We say: Each time the number twelve here signifies the number of the Apostles. Thus the number of the twelve tribes of Israel and the number of the twelve stones that the sons of Israel gathered from the Jordan (Gen 49:28) prefigured the number of the twelve Apostles.

Also twelve hours give light to the day, and the night consists of twelve hours. Again, each year consists of twelve months, and man exists in twelve parts.

ﺑﺎﺏ ﺍﻟﻤﻘﻠﻲ [Ch. 23]

٭ ﻭﻋﻦ ﻫﺸﺎﻡ ﺍﻟﻤﻘﻠﻲ ﻗﺎﻝ ﺳﺄﻟﺖ ﺟﻌﻔﺮﺍ ﻋﻦ ﺍﻟﺮﺟﻞ ﻳﺼﻠﻲ ﻭﻫﻮ ﻳﺪﺍﻓﻊ ﺍﻟﺒﻮﻝ ﻭﺍﻟﻐﺎﺋﻂ ﻗﺎﻝ ﻻ ﻳﺼﻠﻲ ﺣﺘﻰ ﻳﻔﺮﻍ ﻣﻨﻬﻤﺎ. ﻭﻋﻦ ﺍﻟﺮﺟﻞ ﻳﺼﻠﻲ ﻭﻫﻮ ﻳﺪﺍﻓﻊ ﺍﻟﺒﻮﻝ ﻭﺍﻟﻐﺎﺋﻂ ﻗﺎﻝ ﻻ ﻳﺼﻠﻲ ﺣﺘﻰ ﻳﻔﺮﻍ ﻣﻨﻬﻤﺎ. ﻭﻋﻦ ﺍﻟﺮﺟﻞ ﻳﺼﻠﻲ ﻭﻫﻮ ﻳﺪﺍﻓﻊ ﺍﻟﺒﻮﻝ ﻭﺍﻟﻐﺎﺋﻂ ﻗﺎﻝ ﻻ ﻳﺼﻠﻲ ﺣﺘﻰ ﻳﻔﺮﻍ ﻣﻨﻬﻤﺎ. ﻭﻋﻦ ﺍﻟﺮﺟﻞ ﻳﺼﻠﻲ ﻭﻫﻮ ﻳﺪﺍﻓﻊ ﺍﻟﺒﻮﻝ ﻭﺍﻟﻐﺎﺋﻂ ﻗﺎﻝ ﻻ ﻳﺼﻠﻲ ﺣﺘﻰ ﻳﻔﺮﻍ ﻣﻨﻬﻤﺎ. ﻭﻋﻦ ﺍﻟﺮﺟﻞ ﻳﺼﻠﻲ ﻭﻫﻮ ﻳﺪﺍﻓﻊ ﺍﻟﺒﻮﻝ ﻭﺍﻟﻐﺎﺋﻂ ﻗﺎﻝ ﻻ ﻳﺼﻠﻲ ﺣﺘﻰ ﻳﻔﺮﻍ ﻣﻨﻬﻤﺎ.

CHAPTER 23

What do the words with which the Myron is perfected and consecrated signify? We say: They signify the spiritual words of the heavenly armies. (One) of them is, *Holy, Holy Lord Almighty* (Isa 6:3). *Sebauth* cry out and sanctify Him. Another:

Blessed is the honor of the Lord (Ezek 3:12). They say to Him, as Isaiah saw and witnessed about the Seraphim, when he saw the Lord sitting on an exalted throne and the Seraphim standing above Him. Each of them had six wings: with two they covered their faces, with two they hid their feet and with two they flew and one cried out to another saying: *Holy, Holy, Holy*…. Again the prophet Ezekiel witnessed, for he saw the chariot in which the Lord manifested and he heard the armies crying out and singing: *Blessed is the honor of the Lord from his place for ever* (Ezek 3:23), when the prophet was at the river Chebar.

ܒܒ ܡܠܐ [Ch. 24]

ܒܟܡܐ ܡܐ ܠܐ ܡܫ ܬܥܒܕ ܡܐ ܠܐ ܒܒ ܐܒ ❖
ܐܡܪ: ܒܡܐ ܠܐ ܡܫ ܡܐ ܒܐ ܐܒ ܐܒ ܡܫ ܡܐ ܒܐ ܐܒ ܐܒ ܡܫ
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CHAPTER 24

Why does the high priest place the vase (of the Myron) on the altar?

We say: He places the vase on the altar because, for us, the vase of the Myron indicates Christ, and the wood on which He was crucified.[18] As Christ was crucified on the wood when He offered Himself as a living sacrifice to His Father for the salvation of the world, and as He emptied Himself and received the death of a servant, so the high priest stands before Him. Having been inclined, He addresses and beseeches the Father with intercessions and due words, prayers, supplications and fervent demands, commemorating before the Father the voluntary emptying out of His Son, and passions that He endured for us and the life-giving death. And he asks the Father to send the Holy Spirit who sanctifies everything to sanctify the Holy Myron and everyone who is anointed with it with faith. Then he signs three crosses over it, representing the (Holy) Trinity who perfects the true mysteries.

[18] Cfr. George, *Homily*, 415–16.

حد الطلاق [Ch. 25]

* باسم الحمد حكم : مجملة الزوج المقصر لما الله وعلى
* الكتب عالم الله وعلى: ميزانه
اسواهم الحك .هم الاملاحه .واحده الحد نهاية وعلى الله :في اسم.
زيد الى حد. الحمد لحد الحد واحده ونهاية مجملاه
ك مكلمه الحمك نصيب بسم .زجاج الصا :ماحه الله مستحكمك
* ١٥٠ في حال: الحمد لحد مجملة. واحده ماحه وعلى الله: الحمد لحد مجملة. واحده ماحه وعلى الله :في حال *
*الحد مكل حد الاحتياج الحمك حتى
معلم الكتب الك في الله :مجملة الحمد لحد :في عالج
ملك هم. الاسم من الاسمية :معلم الحمد لحد :اسمية
الحد .معلم اسرع الكتب عالم مجم حم .الكمكيتهاج معتمده
عالم :نهاية ميتمجمه معلم حد الحمك :اسرع مستملح الحمد بم
الكتب الكلا واحك حال مهج* الحمد لا زجا الاحتياج .الا الكتب
*الحدج حمد * الصا مع *الكتب حتاج مع اها الجم .اسمية معلم
* معلم نهاملاح الهزيمة حمد *الاسمية لا حمد
اسرع ميتمد عالم مجم :ميزانه في معتمده ملك : في الصا مع
زجا معلم :مع الحك .اسرع ميتمد الحد مجم :في حسم * معلم
*معلم زجا الجملة الصرح ك لا

CHAPTER 25

Why is it consecrated on the Thursday of the mysteries and not on another day?[19] We say: Because of two reasons.

First: Because, according to the Syriac language, Myron indicates death and mortality. Myron, which indicates death,[20] is consecrated on this day, on which our Lord revealed about his death to his disciples, as it is said: *One of you will deliver me to death* (cfr. Matt 26:21). Again, since it indicates his death, it is consecrated on this day, for it is nearer to Friday, on which he tasted death.

Second: It is consecrated on this day, because Christ was anointed three times. On this day, he was anointed, (that is, he received) the last anointing. According to Mathew and Mark the Evangelist, he was anointed two days before Passover. And between Sunday, that is the Passover and the Thursday in which he was anointed, (and the day in which) we consecrate the Myron, there are two days, I say Friday and Saturday. It is necessary to know that Christ was anointed three times. This is known from four reasons.

Regarding the time, place and the manner of (his) anointing and the persons by whom he was anointed:

Regarding the time: Mathew and Mark say that he was anointed two days before the Passover (Matt 26:2; Mark 14:1). But (according to) John, *six days before Passover* (John 12:1f.). Luke says: *He was anointed*. But he does not say the definite time in which He was anointed (Luke 7:38).

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[19] Jacob of Edessa, *Myron*, # 22; George, *Commentary* p. 22.

[20] This idea can be traced back to St Ephrem, who regarded oil as the symbol of death: "Mary by the oil showed forth the mystery of His mortality, who by His teaching mortified the concupiscence of her flesh" St Ephrem, *Homily on our Lord*, 47; NPNF XIII/2 (1956), p. 326. Myron as the symbol of death is further attested in the Ethiopian *Miracles of Christ*, PO, p. 614.

في معناه هذه. معناه أصالة الجزء هنا: في الصوم في
الست الحج: في سنة * معناه الحج الصغير والحج. يعني
*العمرة الصغير والحج: في اللغة *الزيارة والحج
والشرع هنا هو الله. يعني معناه هذه. الاستعداد في الدنيا
يعني في اللغة *الإسعاد والتوفيق يعني في سنة *الله اسعده
في تقديره. معناه تقبل الله في * وإلهامه في الصوم ثم يوفق
* معناه هذه يعني ما اسم. الاتقاء من عاقبة. الشك في. يعني
ما ما الصلاة الله الزكاة والله ضمنه اللغة يعني في الناس
ضمنه الظلم ما. تقبل يعني ما ناسه يعني لا. سنة يعني
.وصلة الظلم لا الله. الصلة على الله في التكريمات. الله الصلاة
والله. الظلم ضمان ما الزكاة والله ضمنه. الناسه الناس ما الغاية
*الله ضمان التصفية الصوم. الصلاة الصغيرة الله الزكاة.

ما جاء في الصلاة [Ch. 26]

* صلاة الصلاة الصلاة الصلاة الله الظهر
.الشك جاء الظهر: يعني
على الصلاة: صلاة الستة الصلاة الحق الصلاة الظهر: في الله
الله الله. صلاة الصلاة الصلاة. الشهر الصلاة الله الصلاة
الصلاة الصلاة الصلاة الصلاة. الأول الشكاة صلاة صلاة. الأولى الحق
* على الشهر

At which place and by whom was He anointed? Mathew and Luke says that He was anointed in the house of Simon the leper (Matt 26:6f; Mark 14:3). But John (says): *In Bethany, in the house of Lazar* (John 12:1f). (According to) Luke, *in the house of Simon the Pharisee* (7:36f).

The manner of the anointing: Mathew and Mark say that a woman versed the oil on his head (Matt 26:7; Mark 14:3). But John says that she anointed his feet (12:3).

But Luke says: *His feet, standing behind Him* (7:37).

By how many women was He anointed? By which women? We say: By three women. Two were sinners. Mathew and Mark speak of one woman and Luke speaks of another. And Mary, sister of Lazar was a laudable woman, as says John. It is not true that, as some say, the sinful woman was called Mary. The Gospels have no name for her; but simply (say) *sinful woman*. The other (opinion?) that Mary, sister of Lazar was a sinful woman, is not true. The sister of Lazar was a saintly and laudable woman, and there is good witness to it.

CHAPTER 26

Why is it consecrated on Thursday? We say: for two reasons.

First: Because it sanctifies the five senses of the soul and the body, as the five senses of the body and the soul are sanctified through the five books (of Moses).[21] And it (symbolizes) the luminous chamber and "five" represents the five virgins, and also the diligent servant who became distinguished with five talents.

[21] Cfr. George, *Homily*, lines 190–99.

حدثنا أبو بكر بن أبي شيبة حدثنا عبد الله بن نمير عن الأعمش عن أبي سفيان عن جابر قال: قال رسول الله ﷺ: لا يدخل النار أحد شهد بدرا والحديبية. حدثنا أبو بكر بن أبي شيبة حدثنا عبد الله بن نمير عن الأعمش عن أبي سفيان عن جابر قال: قال رسول الله ﷺ: لا يدخل النار أحد شهد بدرا والحديبية.

باب فضل طلحة [Ch. 27]

حدثنا محمد بن عبد الله بن نمير ومحمد بن العلاء قالا حدثنا أبو معاوية ح وحدثنا أبو كريب حدثنا أبو معاوية عن الأعمش عن أبي سفيان عن جابر قال: قال رسول الله ﷺ: من يأتينا بخبر القوم يوم الأحزاب. قال الزبير أنا. ثم قال: من يأتينا بخبر القوم. قال الزبير أنا. ثم قال: من يأتينا بخبر القوم. قال الزبير أنا. فقال رسول الله ﷺ: إن لكل نبي حواريا وحواري الزبير.

باب فضل طلحة [Ch. 28]

حدثنا أبو كريب حدثنا عبد الله بن نمير ويحيى بن آدم قالا حدثنا إسرائيل ح وحدثنا محمد بن بشار حدثنا عبد الرحمن بن مهدي حدثنا إسرائيل عن أبي إسحاق عن عمرو بن الحارث عن عبد الله بن شداد قال: رأيت رسول الله ﷺ وأتي بطلحة حين جيء به يوم أحد قد شلت يده فقال: وجب طلحة.

Second: Its holiness sanctifies and gladdens the five senses: the eyes with the lamps and the beautiful vision; the ears with sweet melodies and lovely songs; the nostrils with the fragrance of the incense; the mouth with the glorification, praises and hymns; the hands with the divine and humble touching.

CHAPTER 27

Why is it consecrated and perfected during the day? We say: Because of two reasons.

First: Because it is a mystery clothed with light. At the third hour of the day (the bishop) begins to consecrate and to perfect it.

Second: Because it indicates Christ. It is (also) an indication of the Holy Trinity: the Father who anoints, the Son who is anointed and the Holy Spirit who fulfills the place of the oil.[22]

CHAPTER 28

Why does the high priest alone consecrate it and not the priests?

We say: Because of two reasons.

First: So that the high priest may have some proper service beside that of the priests. And therefore, in the Church, he consecrates Myron, altars, naves and (performs) ordination.

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[22] This is in fact the paraphrase of a quotation from St Basil of Caesarea: *On the Holy Spirit*, XII, 28; SC 17 bis, p. 345; cfr. Gregory of Nyssa, *Against Apollinarius*, 52, PG 42, 1249 D; Also Severus of Antioch, Hom. 42, PO 36–1, pp. 65–67; Moses Bar Kepha, *Baptism*, # 11.

الساعة القرن وحدة السنبلة التي ستملأ الأرض: في رواية: الساعة القرن وحدة السنبلة التي ستملأ التوحيد على الصراط. في لا. وإحداهن حتى عليه ويحشر التوحيد الأشجار يحجب الله ﷺ

كتاب الطلاق [Ch. 29]

ﷺ حتى عليه الله صلى ﷺ الله رسول أن عنهما الله رضي عمر ابن عن
نافع: قال ﷺ الله رسول فراجعها. ثم فطهرت حائضا امرأته طلق
الطلاق العدة عند يطلقها أن الله أمره كما ﷺ
ثم حاملا. ثم طاهرا ثم حائضا ثم تطهر حتى تمسك ثم شاء إن
بعد أو قبل يمسها أن قبل تلك فتلك العدة عند النساء يطلقها أن
الله عز وجل.
قال: الله رسول يا فقال ﷺ النبي أتى رجلا أن عنهما الله رضي عمر ابن عن
أرأيت: قال ثلاثا. امرأته طلق عمر ابن إن
ذلك؟ فعل من

Second: Because it is the sanctifying principle of all the ecclesiastical affairs. As the high priest is also the sanctifying principle of all the ecclesiastical affairs, so duly and rightly, the high priest alone consecrates the Myron; but not the priest.

CHAPTER 29

Why does he consecrate it, clothed with white (dresses)?[23]

We say: Because of four reasons:

First: For it is right that the contemplation and the divine knowledge shall be luminous.

Second: (For) he shall be pure from all kinds of sins namely, hypocrisy, jealousy, pride etc. and be filled with pure and holy actions.

Third: it shall indicate that these divine gifts that he receives from above, are pure and luminous.

Fourth: For the high priest is in the place of Christ and Christ is luminous, as he said: *I am the light of the world* (John 8:12). Again, he is dressed in white, for he is in the image of the Father, who dwells in unapproachable light.

[23] Jacob of Edessa also speaks of the white garments; *Myron*, # 19.

ﺑﺎﺏ ﺍﻟﺼﻼﺓ ﻓﻲ ﺍﻟﺴﻔﻴﻨﺔ [Ch. 30]

٭ ﺣﺪﺛﻨﺎ ﺍﺑﻦ ﻭﻫﺐ ﻗﺎﻝ ﺃﺧﺒﺮﻧﻲ ﻋﻤﺮﻭ ﺑﻦ ﺍﻟﺤﺎﺭﺙ ﻋﻦ ﺩﺭﺍﺝ ﻋﻦ ﺃﺑﻲ ﺍﻟﻬﻴﺜﻢ ﻋﻦ ﺃﺑﻲ ﺳﻌﻴﺪ ﺃﻥ ﺭﺳﻮﻝ ﺍﻟﻠﻪ ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ﻗﺎﻝ: ﺍﻟﺼﻼﺓ ﻓﻲ ﺍﻟﺴﻔﻴﻨﺔ ﻗﺎﺋﻤﺎ ﺇﻥ ﺷﺌﺖ ﻭﻗﺎﻋﺪﺍ ﺇﻥ ﺷﺌﺖ ﺇﻻ ﺗﺨﺸﻰ ﺩﻭﺍﺭﺍ ﻓﺈﻥ ﺩﻭﺍﺭ ﺍﻟﺴﻔﻴﻨﺔ ﺍﻟﻤﺎﺀ ﻭﺍﻟﺪﻭﺍﺭ ﺍﻟﺬﻱ ﻳﺄﺧﺬ ﺭﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﻘﺒﻠﺖ ﺍﻟﻘﺒﻠﺔ ﻭﺍﻟﺪﻭﺍﺭ ﺍﻟﺬﻱ ﻳﺄﺧﺬ ﺭﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﺪﺑﺮﺕ ﺍﻟﻘﺒﻠﺔ ﻭﻫﻮ ﻳﺼﻨﻊ ﻣﺎ ﻳﺼﻨﻊ ﺑﺮﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﻘﺒﻠﺖ ﺍﻟﻘﺒﻠﺔ ﻭﻫﻮ ﻳﺼﻨﻊ ﻣﺎ ﻳﺼﻨﻊ ﺑﺮﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﺪﺑﺮﺕ ﺍﻟﻘﺒﻠﺔ ﻭﻫﻮ ﻳﺼﻨﻊ ﻣﺎ ﻳﺼﻨﻊ ﺑﺮﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﻘﺒﻠﺖ ﺍﻟﻘﺒﻠﺔ ﻭﻫﻮ ﻳﺼﻨﻊ ﻣﺎ ﻳﺼﻨﻊ ﺑﺮﺃﺳﻚ ﺇﺫﺍ ﺍﺳﺘﺪﺑﺮﺕ ﺍﻟﻘﺒﻠﺔ ﻭﻫﻮ ﻳﺼﻨﻊ ﻣﺎ ﻳﺼﻨﻊ ﺑﺮﺃﺳﻚ ٭

CHAPTER 30

Why does the high priest ascend on the Bema?[24] We say: Because of four reasons.

First: As Christ also ascended first with his disciples to the Mount of Olives, and then to his Father.

Second: To indicate by this that it is not right for him to remain in a single virtuous conduct and is not enough. But he should advance and ascend from one holy way to another.

Third: It is necessary for him to be raised and elevated in knowledge, and in conduct than all the people who are under him.

Fourth: In order to show clearly the Myron to all the people, as Christ also (did), when he was suspended on the wood before the whole creation and saved them.

[24] On the Bema, the bishop extols the bottle of the Myron towards the four quarters and blesses the people. Cfr. Jacob of Edessa, *Myron*, # 20. This is probably a rite adapted from the elevation and the *Sancta Sanctis* of the anaphora. Cfr. below ch. 32.

باب الصلاة [Ch. 31]

* عن سعيد بن المسيب أن عمر بن الخطاب
* أمّ الناس صلاة الصبح: فقرأ
فلما أن جاء إلى آخر السورة أعادها. فلما أن سلم قيل له: إنك
قد قرأت السورة الواحدة مرتين. فقال: أجل. لا
أبالي أن أزيد عليها. ولكن سمعت رسول الله
ﷺ يقول: إن الله تعالى يحب أن يعمل العبد
العمل فيحكمه. وإن أحدكم إذا عمل عملا فأحكمه
* ثم إن عمر أمّ الناس صلاة الصبح: فقرأ في
الركعة الأولى بسورة يوسف أو بسورة النحل
صلاة لم يصل بعدها إلا صلاة خفيفة: أو نحو
* هذا

CHAPTER 31

Why does he raise his hands and extol it? We say: Because of two reasons.

First: So that it might be known through it that when God the Word was suspended on the cross in the flesh, his hands were extended, and he received the anointing of the Holy Spirit. *He has not yet received the Holy Spirit* says John the Evangelist, *as Jesus was not yet glorified* (cfr. John 7:39). The Evangelist qualifies the insult of the cross as "the glory of Jesus." If his insult is glory, what would be his glory?

Second: As Christ also, when he ascended, raised his hands over his disciples and blessed them, the Myron that is being consecrated blesses this crowd assembled in the church.

פרשת וישלח [Ch. 32]

* אמר רבי יהושע בן לוי בשם רבי יוסי בן זמרא
שלשה דברים עשה יעקב אבינו ולא נענש עליהם: בשלשה
דברים יעקב אבינו מתירא ומתחנן ומתפלל. מתירא מעשו
שנאמר ויירא יעקב מאד. מתחנן שנאמר ויאמר יעקב
אלהי אבי אברהם. מתפלל שנאמר ויאמר ה' אל יעקב
* ר' יהושע בן לוי בשם ר' יוסי בן זמרא אמר
שלשה דברים עשה יעקב אבינו ולא נענש עליהם. ר' יוחנן
ור' שמעון בן לקיש. ר' יוחנן אמר מתירא מעשו שנאמר
ויירא יעקב מאד. ר' שמעון בן לקיש אמר מתחנן
שנאמר ויאמר יעקב אלהי אבי אברהם. ומה מתפלל
שנאמר ויאמר ה' אל יעקב שוב אל ארץ אבותיך
* ולמולדתך ואיטיבה עמך. ומה כתיב למעלה ויצא יעקב
מבאר שבע ויילך * חרן ויפגע במקום * וילן שם כי בא
השמש ויקח * מאבני המקום
ויאמר ה' אל יעקב * ויאמר אליו אני ה' אלהי
* וגו'
אמר ר' יהושע בן לוי: כל מקום שמוזכר יעקב אבינו אין לו
אלא תפלה: ויפגע במקום. ויאמר אליו. ויקרא אותו
ויאמר: ויפגע במקום. אמר ר' יוחנן: מלמד שהקדים
תפלה לדרך. ויקרא אותו. אמר ר' יוחנן: מלמד שהקדים
תפלה לשלום. ויאמר אליו. אמר ר' יוחנן: מלמד שהקדים
תפלה לשיחה. ר' יוחנן אמר מתירא מעשו שנאמר
ויירא יעקב מאד. ר' שמעון בן לקיש אמר מתחנן
שנאמר ויאמר יעקב אלהי אבי אברהם. ומה מתפלל
שנאמר ויאמר ה' אל יעקב שוב אל ארץ אבותיך
* וגו'

CHAPTER 32

Why does he extol it toward the four quarters?

We say: Because (Our Lord) commanded to the Apostles to teach, to preach to and to baptize all the nations of the four quarters (saying), *Go out, make disciples and baptize all the nations* (Matt 28:20). It is evident that in the Holy baptism, the Myron perfects and completes us.

Again to the four quarters, because Moses composed the oil of the anointing from four elements.[25] Man also is composed of four elements. Again this world exists in four principles, namely heat, coldness, moisture and dryness. Again the hours of the day and the night are divided into four watches. First: from the morning to the third (hour); the second: from the third (hour) to the sixth (hour); the third: from the sixth to the ninth (hours); the fourth: from the ninth to the twelfth (hours). Similarly, the night also (is divided).

Again four winds guide this luminous sun: the eastern Qaquis in which it hangs; the western Masis that receives it, the northern Baros that directs it, and the southern Hutos that lies in wait for it.

The yearly cycle is also divided into four: Spring, summer, autumn and winter. Therefore, Myron is highly extolled toward the four quarters, and the former types are fulfilled.

[25] Cfr. Exod 30:23–24.

باب الملاحم [Ch. 33]

حدثنا أبو بكر حدثنا عبد الله بن إدريس عن الأعمش عن أبي سفيان عن جابر بن عبد الله قال: سمعت رسول الله ﷺ يقول: إن بين يدي الساعة كذابين فاحذروهم. وعن أبي هريرة قال: قال رسول الله ﷺ: لا تقوم الساعة حتى يخرج كذابون قريب من ثلاثين كلهم يزعم أنه رسول الله. وعن أبي بكرة قال: قال رسول الله ﷺ: لا تقوم الساعة حتى يخرج ثلاثون كذابون أو أكثر.

باب الملاحم [Ch. 34]

حدثنا أبو بكر عن عبد الله بن إدريس عن الأعمش عن أبي سفيان عن جابر بن عبد الله قال: قال رسول الله ﷺ: إن بين يدي الساعة كذابين فاحذروهم. وعن أبي هريرة قال: قال رسول الله ﷺ: لا تقوم الساعة حتى يخرج ثلاثون كذابون أو أكثر.

CHAPTER 33

Why do we make three crosses to each of the directions and not more and not less?

We say: Because the name of Christ indicates the Trinity: the Father who anoints, the Son (who) is anointed and the Holy Spirit fulfills the place of the oil.[26] And every time, when we sign the cross, we indicate the Trinity. It is through the crucified that we indicate the Trinity, because he had said: *I was born from the Father* (John 18:37); and *the Spirit proceeds from the Father* (John 15:26) and again he told the disciples: *Go out, make disciples and baptize* (Matt 28:20). Therefore, it is through the crucified (that) we indicate the Trinity, as he is one of the Trinity.

CHAPTER 34

Why does he cry out *Kyrie eleison*, when he extols it?

We say: *Kyrie eleison* is a Greek word, which means in Syriac *Lord, have mercy upon us*. Therefore, when he extols it, he cries out *Lord, have mercy upon us*, indicating by it that, it was through the crucifixion of the Son that the Father had reconciled with us, and poured out his mercies to us, as the Apostle had said, *God reconciled with us by the death of His Son* (Rom 5:10).

[26] Cfr. *Supra* ch. 27.

باب الطلاق [Ch. 35]

٥ الحديث الذي ذكر فيه تزوجها بعد أن أسلم هو الصحيح
وقوله: فأجاز نكاحه بالنكاح الأول. وقوله: فردها عليه
بالنكاح الأول لم يذكر أن أسلم قبل ذلك: فدل على
أنه أجاز نكاحه بعد إسلامها
٥ تم

باب الطلاق [Ch. 36]

الطلاق على ثلاثة أوجه. وجهان منها يوجبان الحرام
٥ البائن
وواحد منها يوجب الرجعة. وجه منها: قوله: أنت طالق
ثلاثا فهذا حرام لا تحل له حتى تنكح زوجا غيره
نكاحا صحيحا: ويطأها ثم يطلقها أو يموت عنها: فإن
أراد واحدة أو اثنتين فهما واحدة بائنة: وإن أراد
٥ ثلاثا فثلاث

CHAPTER 35

Why does the high priest, after having descended from the Bema, place it (= the vase of the Myron) on the altar?

We say: Because it indicates God the Word, who, after having bodily ascended to heaven, dwells eternally on the holy altar, and unites with the life-giving holy mysteries.

CHAPTER 36

Why is it not left in the vase in which it was consecrated and poured into another vase?

We say: The vase in which it was consecrated indicates the flesh which He united with Himself. The vase into which it is poured, typifies the flesh. Therefore, that it is poured out from one vase to another shows that God the Word has not merely "poured out" and united naturally and hypostatically with an animated flesh, but He dwells and abides eternally in our flesh through the holy baptism, and through the life-giving mysteries.

العلم الحلال الحرام: العلم علم في قلب الرجل يعلم به أمر الله
العلم العمل به العلم الذي لا يعمل به علم ينهى العلم الذي
العلم السؤال عنه العلم الذي لا يعلم به. العلم علم في
قلب الرجل يعلم به أمر الله في قلبه علم لا يعلم به: علم
العلم الذي لا يعمل به علم لا يعلم به: علم ينفع الذي
العلم الذي يعلم به. ح حدثنا الله
العلم ❖

في العلم [Ch. 37]

أمر الناس عندنا لا يقوم عليه حجة إلا الله وحده
الناس الواحد الله. الأمر أمره. العمل العباد أمره. الحق
❖ الحق
❖ الذي يقال الله: يعني
في العلم الذي ما يعلم الشيء الله : في أمر
لا يستقيم. يقول الله لا العلم في أمر. وحده في
❖ الحق
.ثنا أمر الناس الناس العباد الذي الله: في يقال.
العلم فيما نعم نعلم أمر. عبد لا الله أمر ثنا عندنا لا
❖العلم الحق

But others say: The vase in which it is consecrated, indicates the virgin and holy womb of Mary, the Mother of God, in which God the Word assumed the holy flesh from the virgin. And God the Word anointed the flesh with the Holy Spirit. Another vase into which it is poured out (indicates) his union with our body — we the sinners. When we eat his body and drink his blood, or when we are made worthy to become pure and holy temples, he comes and dwells in us, as in holy men.

CHAPTER 37

Why is it hidden in the sanctuary and not left visible as the cross, or the blessing of the oil and other things that are left visibly in the church?

We say: Because of two reasons.

First: Because it indicates that the economy of God the Word is hidden and concealed from us, as it is written: *Your judgments are unsearchable and your ways are inscrutable* (Rom 11:33).

Second: Because it is necessary to show these things mysteriously, hiddenly and secretly, and not (right) to leave them before those who are unworthy, as says Our Lord: *Do not leave the holy things to the dogs* (Matt 7:6).

سبحانه وتعالى [Ch. 38]

الله: سبحانه ﴿تعالى﴾ الصمد لا إله. محمد لا لحكمه ولا زوج ولا ولد. الملك بحق اسمه سبحانه ولم. تعالى بسم السمع لصوت السمع. الله سبحانه ﴿تعالى﴾ عما يشركون إليه. الصمد بحق محمد ولا لحكم. ﴿ الملك حق حق. الصمد لسمه لحكم لحق بسم الصمد. بسم محمد حق الله. محمد تعالى ﴿الصمد﴾ في حال بسم. حق سلطان الغيب. الحق كحق الرحمن. ﴿هو﴾ الذي خلق حق. الصمد ﴿الصمد﴾ في حال. لحق إلا لمن تاب وعمل صالحا. الملك الذي الحال محمد السمع حق ولم. الصمد ﴿الصمد﴾ في الملك لسمه. الحكم ﴿الصمد﴾ عند الله. السمع ﴿الصمد﴾ حق حق. ﴿ الله لحق لحق

بحق سبحانه [Ch. 39]

في محمد لا لحكمه. حق لحمزة بحق لحق ولحكمه. في محمد لا لحكمه ﴿حق﴾ الرحيم الحق لحق محمد ولحق سبحانه ﴿ الرحيم الحق الله لحق

CHAPTER 38

Why is (Myron) given only with the permission of the high priest?

We say: Since the high priest occupies the place of Christ, as we will show with (the help of) God, it not right that it shall be given without his permission.[27] Since it is said in the Acts of the Apostles regarding Christ: *There is no other name under heaven given to man by which he must live* (4:12).

Again it is given with the permission of the high priest, because he holds the keys of Peter, and opens the treasury to whom he wills, and to the deserving for whom it shall be opened. And he closes (it) against the unworthy. Again, it given with his permission to show him obedience, as Christ obeyed the Father and came to the world, and the Apostles showed obedience to Christ. It is necessary that those who are under the Apostles also show it.

CHAPTER 39

Why the faithful alone are signed with it? Why is it not given to the heretics, as the bones of the martyrs and other blessed objects are given (to them)?

[27] This custom was introduced to ensure that the priests would remain subjected to the bishops.

السمحة وهو أن تعبد الله لا تشرك به شيئا وتقيم الصلاة وتؤتي الزكاة المفروضة وتصوم رمضان. قال: صدقت. فعجبنا له يسأله ويصدقه. قال: فأخبرني عن الإحسان. قال: أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني عن أماراتها. قال: أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان. قال: ثم انطلق فلبثت مليا ثم قال لي: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم دينكم.

كتاب الإيمان [Ch. 40]

٤٠ - باب بيان الإيمان والإسلام والإحسان وعلم الساعة وبيان أن الإيمان يكون بالقلب واللسان وأن الإسلام يكون بالخصال الظاهرة. وأن الإحسان يكون بالقلب واللسان والأعمال الباطنة والظاهرة. وأن علم الساعة من الأمور الخمسة التي لا يعلمها إلا الله تعالى. وبيان بعض أماراتها المتقدمة والمتأخرة.

كتاب الحدود [Ch. 41]

٤١ - باب الحدود هي العقوبات المقدرة على الذنوب وهي من الكبائر.

We say: It is only given to the faithful believing in Christ, who is God above all, since he works his divine gifts only in the faithful and the pious souls. In the souls of the unbelieving, he does not work his gifts; they are damaged by his proximity, as the sun (damages) the feeble vision.

CHAPTER 40

One may ask whether the Myron is sanctified, or it sanctifies?

We say: It is sanctified and it sanctifies. It is sanctified by the high priest. As Christ, whom the Myron typifies, it sanctifies the (water of) baptism, the tablets, the baptized and the churches. He sanctifies and was sanctified. He sanctifies everyone, as He is God. He was sanctified, for He became man. As it is written about Him, for example, *The Father sanctified Him, and send Him to the world* (John 17:17) and *I sanctify myself for them* (John 17:19).

CHAPTER 41

Which among these is greater or worthier, Myron or the *Qurbana*; the high priest or the altar?

ڪتاب ڪوڪب جامع الحڪم ڪبير: جمعيءَ ڪتاب جي ڪوڪب ڪا آهي. آڻيندڙ جملي الحڪم جو ڪتاب. ڪوڪب جي ڪتاب جو ڪوڪب. ڪوڪب ڪتاب جي جمعيءَ

We say: These four are equally worthy. None of them is greater the other. It is evident, as four of them indicate Christ and stand in the place of Christ. Therefore, Christ is the Myron; He is the *Qurbana*; He is the high priest and He is the altar.

He is the Myron, as it is written about Him in the Song of Songs: *Your name is the Myron poured out* (1:3). He is the *Qurbana*, as the Apostles had said: *Now at the end, once for all, he offered himself through his sacrifice to remove the sin* (Heb 9:26). He is the high priest, according to what the Apostle had said: *We have a high priest* (Heb 4:15), who suffers with our feebleness. He is the altar, as the Apostle had said: *We have an altar, from which those who serve the tent are not permitted to eat* (Heb 13:10).

Therefore, none of them is greater than the other; but equally worthy as four of them indicate Christ.

CHAPTER 42

People want to know whether these four indicate Christ in the same way or differently. We say: Not in the same way. For example, Myron indicates the unity; the *Qurbana* signifies his sacrifice for us. But (He is) the high priest, for He had offered Himself for us to God the Father. (He is) the altar, as He was suspended on the wood, and was sacrificed and saved the world. Again (He is) the altar, for the Apostle says, *It is not permitted to those who serve the tent to eat from it* (Heb 13:10).

ﺑﺎﺏ ﺍﻟﺼﻼﺓ [Ch. 43]

* ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﻣﻦ ﺍﺗﺒﻊ ﺍﻟﻬﺪﻯ. ﻭﺑﻌﺪ ﻓﺈﻥ ﺍﻟﺼﻼﺓ ﻋﻤﻮﺩ ﺍﻟﺪﻳﻦ: ﻭﻗﺪ ﺟﺎﺀ ﻓﻲ ﺍﻟﺤﺪﻳﺚ: ﻣﻦ ﺃﻗﺎﻣﻬﺎ ﻓﻘﺪ ﺃﻗﺎﻡ ﺍﻟﺪﻳﻦ ﻭﻣﻦ ﺗﺮﻛﻬﺎ ﻓﻘﺪ ﻫﺪﻡ ﺍﻟﺪﻳﻦ.
*

ﺑﺎﺏ ﺍﻟﺼﻼﺓ [Ch. 44]

* ﻭﻗﺪ ﺟﺎﺀ ﺍﻟﺤﺪﻳﺚ ﺑﺄﻥ ﺍﻟﺼﻼﺓ ﻧﻮﺭ ﻓﻲ ﺍﻟﻘﺒﺮ: ﻭﻣﻌﻨﺎﻩ ﺃﻥ ﺍﻟﻘﺒﺮ ﻳﻨﻮﺭ ﻟﻠﻤﺼﻠﻲ ﻓﻴﻪ ﻛﻤﺎ ﻳﻨﻮﺭ ﻟﻪ ﺍﻟﻤﺼﺒﺎﺡ ﻓﻲ ﺍﻟﺪﻧﻴﺎ. ﻭﺍﻟﻠﻪ ﺃﻋﻠﻢ.
ﻭﺍﻟﺼﻼﺓ ﺗﻨﻬﻰ ﻋﻦ ﺍﻟﻔﺤﺸﺎﺀ ﻭﺍﻟﻤﻨﻜﺮ: ﻭﻫﻲ ﻛﻤﺎ ﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ.
* ﺛﻢ ﺍﻟﺼﻼﺓ ﻋﻠﻰ ﺍﻟﻤﺼﻄﻔﻰ ﻭﺍﻟﺪﻋﺎﺀ ﻟﻠﻤﺆﻣﻨﻴﻦ ﻭﺍﻟﻤﺆﻣﻨﺎﺕ ﺍﻷﺣﻴﺎﺀ ﻣﻨﻬﻢ ﻭﺍﻷﻣﻮﺍﺕ: ﻭﻗﺪ ﺟﺎﺀ ﻓﻲ ﺍﻟﺤﺪﻳﺚ ﺃﻥ ﺍﻟﺪﻋﺎﺀ ﻟﻠﻤﻴﺖ ﺑﻌﺪ ﺍﻟﺼﻼﺓ ﻋﻠﻴﻪ ﻛﺎﻟﻬﺪﻳﺔ ﺗﻬﺪﻯ ﺇﻟﻴﻪ ﻭﻫﻮ ﻓﻲ ﻗﺒﺮﻩ.
* ﻭﻣﻦ ﺍﻟﺴﻨﺔ ﺍﻟﺘﺒﻜﻴﺮ ﻟﻠﺼﻼﺓ ﺑﻌﺪ ﺍﻟﻘﻴﺎﻡ ﻭﻫﻮ ﺃﻥ ﻳﻘﻮﻝ ﺍﻟﻠﻪ ﺃﻛﺒﺮ ﻭﻳﺮﻓﻊ ﻳﺪﻳﻪ ﺣﺬﻭ ﻣﻨﻜﺒﻴﻪ ﻭﻳﺮﻓﻊ ﺭﺃﺳﻪ ﻭﻳﻨﻈﺮ ﺇﻟﻰ ﻣﻮﺿﻊ ﺳﺠﻮﺩﻩ ﻭﻳﻘﻮﻝ ﺳﺒﺤﺎﻧﻚ ﺍﻟﻠﻬﻢ ﻭﺑﺤﻤﺪﻙ ﻭﺗﺒﺎﺭﻙ ﺍﺳﻤﻚ ﻭﺗﻌﺎﻟﻰ ﺟﺪﻙ ﻭﻻ ﺇﻟﻪ ﻏﻴﺮﻙ ﺛﻢ ﻳﻘﻮﻝ ﺃﻋﻮﺫ ﺑﺎﻟﻠﻪ ﺍﻟﺴﻤﻴﻊ ﺍﻟﻌﻠﻴﻢ ﻣﻦ ﺍﻟﺸﻴﻄﺎﻥ ﺍﻟﺮﺟﻴﻢ ﻣﻦ ﻧﻔﺨﻪ ﻭﻧﻔﺜﻪ ﻭﻫﻤﺰﻩ ﺛﻢ ﻳﻘﺮﺃ ﺍﻟﻔﺎﺗﺤﺔ ﻭﺳﻮﺭﺓ ﻣﻌﻬﺎ ﻭﻳﺠﻬﺮ ﺑﻬﻤﺎ ﻓﻲ ﺍﻟﺼﺒﺢ ﻭﺍﻷﻭﻟﻴﻴﻦ ﻣﻦ ﺍﻟﻈﻬﺮ ﻭﺍﻟﻌﺼﺮ ﻭﺍﻟﻌﺸﺎﺀ ﻭﻳﺴﺮ ﻓﻲ ﺍﻟﺜﺎﻟﺜﺔ ﻣﻦ ﺍﻟﻈﻬﺮ ﻭﺍﻟﻌﺼﺮ ﻭﺍﻟﺜﺎﻧﻴﺔ ﻣﻦ ﺍﻟﻌﺸﺎﺀ ﻭﻳﺴﺮ ﻓﻲ ﺍﻟﺮﻛﻌﺘﻴﻦ ﺍﻷﺧﻴﺮﺗﻴﻦ

CHAPTER 43

Which of the four sanctifies the other, and which is sanctified by the other?

We say: They sanctify and perfect mutually, and they are sanctified and perfected mutually.

CHAPTER 44

Why is Myron consecrated? We say: In order to give us these six effects.

First: So that the actions of the Church shall be anointed and sanctified with it, namely, baptism, tablets and the churches.

Second: So that the baptized should be signed with it, that is the flock of Christ, and they should be separated from the herd that is outside.

Third: In order to grant the filial adoption and luminous garment of incorruptibility to those who clothe with it in baptism.

Fourth: In order to anoint the head of him who is sinful, and to make bright the face that was blackened with iniquities. And it (may) bind the sores of evil, in the baptized, in different states of men and women.

Fifth: In order to have help for the spiritual athletes who fight with Satan and his forces, and to make them slippery and invincible for them, as (in the case of) a wrestler who descends for wrestling.

وقال أبو عبد الله: إن الله تبارك وتعالى أنزل على نبيه محمد صلى الله عليه وآله وسلم كتاباً قبل أن يقبض بخمسة وعشرين يوماً ❖ فيه تبيان كل شيء حتى والله ما ترك الله شيئاً يحتاج إليه العباد حتى لا يستطيع عبد يقول: لو كان هذا أنزل في القرآن إلا وقد أنزله فيه. ❖ فيه تبيان كل شيء حتى والله ما ترك الله شيئاً يحتاج إليه العباد حتى لا يستطيع عبد يقول: لو كان هذا أنزل في القرآن إلا وقد أنزله فيه.

باب الملاحم [Ch. 45]

❖ فيه علم المنايا والبلايا وعلم القضايا وفصل الخطاب ❖
قال أبو جعفر: إن الله تبارك وتعالى أنزل على نبيه محمد صلى الله عليه وآله وسلم كتاباً قبل أن يقبض بخمسة وعشرين يوماً. فيه تبيان كل شيء حتى والله ما ترك الله شيئاً يحتاج إليه العباد حتى لا يستطيع عبد يقول: لو كان هذا أنزل في القرآن إلا وقد أنزله فيه. ❖ فيه علم المنايا والبلايا وعلم القضايا وفصل الخطاب ❖
قال أبو جعفر: إن الله تبارك وتعالى أنزل على نبيه محمد صلى الله عليه وآله وسلم كتاباً قبل أن يقبض بخمسة وعشرين يوماً. فيه تبيان كل شيء حتى والله ما ترك الله شيئاً يحتاج إليه العباد حتى لا يستطيع عبد يقول: لو كان هذا أنزل في القرآن إلا وقد أنزله فيه. ❖

Sixth: In order to give protection to those who enter this life, and to be a good and beautiful escort to those who are dismissed and leave from this life.

CHAPTER 45

Why is the *Qurbana* offered? We say: In order to grant us these holy graces.

First: In order to grant us the remission of debts and the forgiveness of sins, as our Lord told his disciples, *this is my body* which is broken for you and for many and is given etc.

Second: So that when we are "mingled" with it, we become the members of Christ, as Paul said: *We are the members of Christ* (Eph 5:30).

Third: So that we may gain his divine effects, as fire attains iron, when it is united with it.

جامع رفاعة [Ch. 46]

الآتية في الجزء. مجمعة الحمد الحق اسم عن رفاعة المحكمة
◆ جامعة الثقيلة
الحمد اسم الثقيلة كان: لما الموجودة اسم الله: ضعفاء
كان لنا: كان الحمد من الثقيلة كان: لما تنتج وجعل الجنة لما الحمد
الحمد الموجبة كان: في الجزء. ك الحمد رفاعة كانت الثقيلة
مجمعة مجمعة. وجوبتحكمك زنجبار ما. الملك المحمدية الحق المعدة.
الجنة الملك المحمدة تحريمة الرحمة الثقيلة كتب رفيقة.
الثقيلة الآتية من الله. الحمد حكم الثقيلة الآتية الله
الحمدية الثقيلة الآتية مجموعة اصل: الحمد الجزء جامعة
◆ عن المسلمة الماء
الجمع الطبعة لا لنا اصل. الشجرة ذهب معاملة ضعف انسان العزيز
سم اصل. الزكاة الحمد. مكتب في المغرب الحمد الحق اسم الا
العلم عن مجتمعة: مكتب الجزء صحيفة
◆ الزكاة

CHAPTER 46

Why is the Myron consecrated once a year, whereas *Qurbana* is offered many times?

We say: Because there is one baptism, not many; there is one filial adoption, not many; there is one sign for the sheep of Christ, not many, and the Myron confers them to us.

But the *Qurbana* grants these effects: remission of debts and the forgiveness of sins, as our Lord said to his disciples: *It is broken for you and for many and given for the forgiveness of sins* (Matt 26:28 *passim*). And since we sin many times a year, *Qurbana* is offered many times a year, so that we should receive it many times with due faith, and be absolved by it.

Another man, Mar John of the City of Dara[28] (says): The sheep receive the sign only once a year, but (receive) the nourishment every day for the sustenance of the body. Similarly, we offer the *Qurbana* every day, so that the soul and the body should be sanctified by it.

[28] John of Dara was a ninth-century Syrian Orthodox writer.

في ذكر الطلاق [Ch. 47]

١٥ حكى الحواري عن نوادر عن نوادر عن حكى الحسن
الحسين حتى الحسن عن أبي عن أبي عن عمر: حدثني
حدثني حدثني عن الله. الحسن الحسن أبي عن أبي عن.
الحسين الحسن الحسن بن الحسن الحسن: أبي حتى عن
الحسن الحسن بن نوادر حدثني الحواري حدثني نوادر
عن حدثني: نوادر عن حسين أبي الحسين: الحسن
الحسين حدثني نوادر ٥١ عن أبي عن عمر: لا
حدثني حدثني الحواري عن نوادر ١٥ نوادر الحسين
عن الحسين حتى عن حدثني ١٥ حدثني أحد الله عن: نوادر
حدثني نوادر حتى عن الحسن حدثني: الحسين الحواري
الحسين نوادر عن الحسن الحسين حكى أبي عن نوادر
الحسين الحسين الحسين الحسين عن أبي عن حدثني

CHAPTER 47

To show what is gained from Myron and from *Qurbana* and what is not?

We say: Those things exist not only in what are visible to the bodily eyes, namely the bread and wine. But we understand and perceive with the eyes of the soul, God the Word who unites with the bread and wine and with the oil of Myron, who is the *Qurbana* and the Myron, one hypostasis of God the Word, who became flesh. With proper faith we experience him in the Myron and we receive the *Qurbana* and we are being helped.

Others think and consider that there is no benefit. I do not say that many benefits are lacking and (that their visions) are damaged like the weak eyes with the gazing at the sky. God the Word is the life for those who are being saved and death for those who are perishing. *Behold, I am laying in Zion a stone of offence* (Isa 28:16; 8:14; Rom 9:33). And again, *Behold, he is set for the fall and rising of many* (Luke 2:34).

باب الأعمال [Ch. 48]

٭الحياء من الإيمان حبيب المؤمن الخائف يكره
الفحش: الحياء: الاستحياء المتفحش: الإيمان المؤمن. أمر الله.
الحياء لا يجر لا الحياء: لا الحياء الخير: الإيمان ولا حث.
المتشدق الحياء من الإيمان ٭ المتفحش الأذى. تتة الأذى.
أن: الإيمان الحياء والخير حث. أمر الله يمان المستحيون
لا المحال: الحياء خير جزاء لا أن: الإيمان جزاء لا الحياء.
الأذى لا الحياء بكر جزاء لا أن: الإيمان جفاء والجفاء
الحياء خير جفاء. المجفو الخير ما الجفاء الإحاطة شر عن.
لا الحياء عالم لا أن: الإيمان جفاء الجفاء المجفو إلى
يمان الإيمان الخير جفا. يكن الله؛ الجفاء الجفاء
غير لا. المتشدق المتشدق من الحياء. الاستحياء المتفحش
بكر يكن لا: يكن بكر الخير
٭ يكن

باب الأعمال [Ch. 49]

السعي الصدق الجفاء الإيمان عن قرن متحن يستحي قال حتة
ح. تعب الإيمان الله الكذب المستحاضة الجهاد الله. غلام
معاوية العفاف الإيمان: الجاهلية بحر الأذى فعل جزاء فضائح جزاء
في الخير. معاوية الكذب الإيمان. يكثر الله الاستحياء
٭ جزاء

CHAPTER 48

Whose operations come first, those of the Myron or those of the *Qurbana*?

We say: the operations of the Myron. They are the first and they mark the beginning. For example, without Myron the church, the altar, the baptized, the *Qurbana*, the priests, or the deacons cannot be consecrated.

The operations of the *Qurbana* are the last and the perfecting. For example, the church that is consecrated with the Myron is not perfected, if *Qurbana* is not offered in it. The altar that is consecrated with Myron is not perfected if *Qurbana* is not offered on it. Therefore, the church and the altar are consecrated, so that the *Qurbana* should be celebrated on the altar. And the baptized who is sanctified with the Myron is not perfected, if he does not communicate in the *Qurbana.* (It can be) summed up as follows: The operations of the Myron are primary and they mark the beginning. But those of the *Qurbana* are the last and perfecting. But the operations of one do not exclude those of the other.

CHAPTER 49

The words that celebrate the Holy Myron, sing and praise,

It is necessary, henceforward that with songs and praises, we take the word on the Myron, as we rejoice, dance, and exult with exultation, we shout and say:

معهد الطب الوقائي. الجمعية معهد الصحة الوقائية
• الصحة
معهد الاستشارة معهد الوبائيات الوقائية
الصناعة لا في الصناعة معهد الصناعات الوقائية
• الزيت الشمس معهد المصل الوقائية
• الفيروس معهد الجراحة الوقائية
• الجدري معهد البحر الوقائية
• الزلزلة العواقب الجنة معهد العمل الوقائية
• الموانئ معهد العلاج الوقائية
• لحم العراق معهد الطبخ الوقائية
• الاستيطان القرن معهد السرطان الوقائية
التي عمق البطيء. المسرح السكان معهد الاختصار عن الوقائية
• التمثيل
في لحم. القيم الاقتصاد البطالة المرء الصعوبات الطب الوقائية
• صعب لنا الطب الاختبار
اختبار بسبب. صحة الاستعمار معهد الجزء من العمل الوقائية
• الطب الاطباء
ما لنا. لحم العواقب الصحة الوقائية الجنة من العمل الوقائية
لا العمر لون الماء لا معاشرة لون جنة الصعوبات العاصمة
•التجربة الاطباء

Myron is the type of the anointing that He received for us.

Myron is the perfection of the regeneration. Myron is the sign of the baptized.

Myron sanctifies the altar. Myron helps the spiritual athletes.

Myron separates the believers from the unbelievers. Myron procures new life.

Myron drives away the demons. Myron adorns the Church.

Myron is the beginning and root of sanctification and mysteries.

Myron is the seal of the salvation. Myron sanctifies our senses.

Myron gladdens the spiritual faces.

Myron is the beginning of the perfection of the spiritual service, especially the divine high priests.

Myron confers immaterial fragrance to the souls of the saints who flee from the desires of this world.

Myron is the treasurer of all heavenly (gifts) and it holds the keys of the kingdom of God.

Myron is the beginning and root and perfection of all our sanctification. It perfected the priesthood of the Law; and without it neither the priesthood, nor the kingdom of the ancients will be attained.

ﺑﺎﺏ ﺍﻟﻌﻠﻢ [Ch. 50]

ﺍﻟﺤﻤﺪ ﷲ ﺍﻟﺬﻱ ﻫﺪﺍﻧﺎ ﻟﻬﺬﺍ ﻭﻣﺎ ﻛﻨﺎ ﻟﻨﻬﺘﺪﻱ ﻟﻮﻻ ﺃﻥ ﻫﺪﺍﻧﺎ ﷲ ﻟﻘﺪ ﺟﺎﺀﺕ ﺭﺳﻞ ﺭﺑﻨﺎ ﺑﺎﻟﺤﻖ ۞
ﺍﻟﻌﻠﻢ ﺍﻟﻨﺎﻓﻊ ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻬﻞ ﻋﻠﻴﻚ ﺧﺸﻴﺔ ﷲ ﻭﻳﺪﻟﻚ ﻋﻠﻰ ﻃﺮﻳﻖ ﺍﻟﺠﻨﺔ ﻭﻳﺒﻌﺪ ﻋﻨﻚ ﻗﺮﻳﻦ ﺍﻟﺴﻮﺀ ۞
ﻭﻗﺪ ﺍﺧﺘﻠﻒ ﺍﻟﻨﺎﺱ ﻓﻲ ﺍﻟﻌﻠﻢ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻨﺒﻐﻲ ﺃﻥ ﻳﻜﻮﻥ ﻋﻠﻴﻪ ﺍﻟﻌﻤﻞ ﻭﻣﺎ ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻊ ﺍﻟﻌﺒﺪ ﺟﻬﻠﻪ ﻭﻻ ﻳﻀﺮﻩ ﺗﺮﻛﻪ ﻭﻣﺎ ﻫﻮ ﺍﻟﺬﻱ ﻻ ﻳﻌﺬﺭ ﺃﺣﺪ ﺑﺘﺮﻛﻪ ﻭﻣﺎ ﻫﻮ ﺍﻟﺬﻱ ﻻ ﻳﻨﺠﻮ ﺃﺣﺪ ﺇﻻ ﺑﻪ ﻭﻗﺪ ﺭﺃﻳﺖ ﺃﻥ ﺃﺑﺪﺃ ﺑﺬﻛﺮ ﻣﺎ ﺫﻛﺮ ﷲ ﺗﻌﺎﻟﻰ ﻓﻲ ﻛﺘﺎﺑﻪ ﻭﺑﻴﻨﻪ ﻋﻠﻰ ﻟﺴﺎﻥ ﻧﺒﻴﻪ ﻣﺤﻤﺪ ﷺ ﻣﻤﺎ ﻳﺘﻌﻠﻖ ﺑﺎﻟﻌﻠﻢ ﻭﺍﻟﺤﻜﻤﺔ ﻭﻣﺎ ﻳﺘﺼﻞ ﺑﻬﻤﺎ ﻭﻳﺪﺧﻞ ﻓﻴﻬﻤﺎ ﻭﻳﺨﺮﺝ ﻣﻨﻬﻤﺎ ﻭﻣﺎ ﻳﻘﺮﺏ ﻣﻨﻬﻤﺎ ﻭﻣﺎ ﻳﺒﻌﺪ ﻋﻨﻬﻤﺎ ﻭﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻴﻪ ﻣﻨﻬﻤﺎ ﻭﻣﺎ ﻳﺴﺘﻐﻨﻰ ﻋﻨﻪ ﻣﻨﻬﻤﺎ ﻭﻣﺎ ﻳﺴﻊ ﺍﻟﻌﺒﺪ ﺟﻬﻠﻪ ﻭﻣﺎ ﻳﻀﺮﻩ ﺗﺮﻛﻪ ﻭﻣﺎ ﻳﻌﺬﺭ ﺃﺣﺪ ﺑﺘﺮﻛﻪ ﻭﻣﺎ

CHAPTER 50

In which way does this oil of Myron resemble Christ; whom does it typify? What are the helps that it confers on those who believe in Him and serve Him?

It cleanses the spots of sins and gives heavenly helps to the bodies and the souls.

Oil helps the bodily athletes. And Christ also arms His holy athletes.

It is the escort of the traveler and the strangers, and when they are tired, it strengthens them with its anointing. Christ also takes away the unbearable burden of sin from those who take leave from the labor of the world and depart.

When the oil is in the lamp, it restores the things lost in the darkness. But when Christ illuminated His flesh, He discovered out lost nature.

Oil gladdens the faces of those who mourn. But Christ gladdens and illuminates the face of the soul that was blackened with sin.

Oil helps the sick, heals the wounded, softens the hardness. Christ also is with everyone, so that everyone shall be profited, and it heals the sickness of sins, and purifies the wounds of evil, and subdues and softens through anointing the disobedient hearts of the stubborn Jews and the heathens.

Oil and wine healed the wounded, who went from Jerusalem to Jericho (Luke 10:30).

Christ heals the wounds of the sins of Adam, the first of our creation.

Oil is the treasure of help and treasury of all benefits. It anoints the head and drives away the foul smell. It is the sign of mercy, the spring of all blessings to the whole world, to all conditions and ranks. It is better than anything that is useful.

الحاجة لسعدة. الصعيدية إلا. لسوء لعنهم لعنهم لعوق لعبه
سعد عبه لا حل. تتعلق لاه عمقه لا عم لعلم علمه.
لؤلؤ. الصعلكة. لنعاق للحة الحصة. لاه لعلم الحلقة
الصعبة نعيج لعلج لإ الصاعقة. عبعه الحكومة. لعزيمة
الإقناع. للحة لعج تعن الحبكة. عقف لعمومية فحة
رمضة. تعن لنعمة لعلة. حكم تنه عم ميلاد رمضة. عصم
* الغنيمة معاصلة عم نعل عسق

عم لعمة لإ لعصل لعؤه عرم لسعمة لنؤا للس لاعه ع
عم. لسعمة ميؤحلعمة ع لاعه لعما. ماعمقحة للس لسؤ
عم لعؤلة. لعكال لسعمة لعقمة عس لسؤ عمر معكمة لعلج
لعمقمة عع عس ع معقبة لعما. لإنك لتجي الغؤلعمة لرعة
عبعكة عم. لنزة رمة لقنك لعمة. لاجي لنعال. عحمة مة لسؤ
عبعة للصاحة عاه لتعكاه لقبة لتعبة علجرعة لعمقمة لعبة
عم عم راه. لتنج لتعوة لعؤا عكمك عم لعبة لاجي. لاعكة
عبعة. معمة لاقبة للجنة عمر لاعملا لتعبة بزلال لاعلم
مة. عوزة لاعبعة غلاه. لاعلم مة. لاعمالة عم ؤنهلا
ععلعا لاجلعة لعا مة رؤعمكة لعما. لاة لا زنعك عم عبلكة.
ح عملعمة لغؤلعة مة لعبة. عسلعة لعمة عه. عمغة لاسلا
معمة. مة عكة. لعقعمة لاجلعؤه لعبلعة رؤعمة مة. لسعمة
لعة عاه لالجعة لنعاه لاسعملا لعبعة لسه عسؤه لعنعمة
.ععا عمكة معكمة لإة رمكعمة

* عكم

It is a seal for the childhood. It is a crown and an honor for the old age. It is a protector and a teacher for the youth. It sanctifies virginity. It perfects the (conjugal) union without defilement. It helps the ascetic, and desists pleasures.

It gives swift wings to knowledge, and makes the ignorant wise.

And it gives beautiful escort to those who have left this life, and safety to those who live, more than anyone has.

Therefore as we see here the second force of Christ, (when) we will be violated, may the pleasing fragrance not become insipid in us, for we glorify in Christ, as the blessed Paul cries out: *We are fragrance to God in Christ* (2 Cor 2:15). Imitate God as far as possible with the virtues of divine men, so that we will be able to hand over to others the fragrance that we have received, to cast off the passions that He despises, anything abominable and despicable, and to adorn with holy and divine manners, like a divine garment and flee from and throw away all kinds of dirty manners. If any sinner is captured (by sins), let him moisten the holy feet of Jesus with the tears of repentance. Then we will expel from us the oldness of sin, and pursue holiness, without which nobody (can) see our Lord, so that we may be worthy to be seen by the Myron who was poured out for us.

And when we are seen in this manner, it is clear that Christ is pleased and is glorified in us, that spiritual Myron who was poured out for us. To him be glory, honor, adoration with his Blessed Father and His living and Holy Spirit, now and all ages, for ever and ever. Amen.

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